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The Outlook of Missions

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Holding the Line in Japan



THE JAPAN MISSION

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The Outlook of Missions

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EVANGELICAL AND REFORMED CHURCH

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Editorial of the Month

These Missionaries

By ANNETTA H. WINTER

MISSIONARIES are queer folk. That seems to be the most plausible explanation for them. When people run according to the usual pattern, they are born with an instinct to seek security, to avoid danger, to love comfort and ease, to stay with loved ones. But missionaries! They separate themselves from relatives and friends, they leave behind modern conveniences, they ride thousands of miles across a billowy ocean and travel hundreds of miles to some city in the interior of a foreign country, where their common name may be "foreign devil," where they may be spat upon or even assaulted.

They not only go there. They stay. They stay when famine stalks through the land and day after day, night after night they hear the piteous wails of starving children, and see gaunt forms grow gaunter still until the tiny spark of life flickers out.

They stay when the task is hum-drum—when nothing happens, when their labors seem to bring no results. They stay when confidence wanes and they wonder if they can master the language or ever break down the reserve and barrier that keeps them "foreign."

They stay in spite of germs that they know abound in drinking water, in air and on vegetables; they stay in spite of intestinal parasites and malaria-breeding mosquitoes. They boil, they screen, they wash, they spray—and hope they and their loved ones may escape the diseases which are so prevalent. Even when an epidemic swoops down on the city—plague or dysentery or cholera—they still stay, ministering to the stricken and their families, and trying to teach others how to take precautions.

They stay when they must tenderly commit back to dust—the dust of a foreign land—the beloved form of a life-partner, or the little body of a tiny son or daughter.

Even war with its bombing raids and its savagery cannot make them quit. Robbers may carry away their possessions. Bombs may destroy their homes. But the missionaries make light of their losses and joke

about the make-shift way in which they get along without essentials. They may have to seek the shelter of a dugout or hide away for a time, but soon they are right back binding up wounds, lending protection and courage to their friends. They say, "This is no time for us to seek safety for ourselves. This is the time for us to stand by our friends. This is when they need us most. This is our opportunity to demonstrate what it means to love."

Queer people, aren't they, to stay? And queerer yet, they find joy in this dangerous, lonely, unheralded sort of life. They have heart-aches (plenty of them), they have times of discouragement, of fear, of hating the discomfort, of hunger for bit of ease and security—yet, withal they are a happy lot. They have a sense of joy and peace within, that I daresay even we in these United States of America, do not experience. Why? we ask. They must be different. They must be queer. And they are. Oh, not with the "touched-in-the-head" variety of queerness—just the "touched-in-the-heart" kind. They believe those words of Jesus, "Go ye into *all* the world." They believed them so much that a personal call came to them, a call which they heeded and answered. They went into the world to the place to which they were called, and they have stayed preaching and teaching and living the religion of Jesus Christ.

Queer, yes. But with a mighty fine kind of queerness which makes them part of that glorious company which began with the disciples and St. Paul, and includes those who through the ages, have forgotten self and suffered persecution and tribulation and peril that some might come to know the Lord Jesus Christ and the Father of Love.

NOTE—Mrs. Winter knows of what she writes. Her husband, Rev. T. Edmund Winter, was drowned in Tung Ting lake, June 23, 1923, and is buried in the little mission cemetery at Lakeside. Mrs. Winter returned to China but was invalidated home after the "red" disturbances of 1927.

A. V. C.

The Quiet Hour

JULIA HALL BARTHOLOMEW

And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.—MATTHEW xiv, 14:

The strong go on—such little words they are,
But they are winged sandals for my feet,
And for my hand a shining scimitar
To flourish at the obstacles I meet!

—ELAINE V. EMANS.

Not enough has been said of the far-reaching influence of those who bring warmth and color into our lives by their gay adornment. Bishop Woodcock used to urge men to be sure to wear red neckties on dull days. There is enough of drabness and gloom in the world. We can stand a lot of sparkle and brightness to counteract them.

—CHARLES E. TUKE.

Dust may seem to be homely, prosaic and uninteresting, but it is one of the most necessary things in the world. Sunsets, with the sunlight broken by floating dust which takes on color, owe their brilliance to the dust-laden air.

“Humanity is one; who thinks to conquer
By crushing down a weaker in the way,
Knows not that in his own unreasoning rancor
He beateth down the steps that lead to day.”

The things that cause boundary lines to bristle with guns, peoples to hate and fear one another, are not inherent in man, but, in the main, creations of his own pride and selfishness, buttressed by his lack of knowledge of his fellow men.

—WILLIAM FREDERICK BIGELOW.

Mothers of sons, arise and band,
For mighty is your power!
The peace of men lies in your hand,
But now is the hour!

—MARGARET HALL SMITH.

If you really take in the idea that fundamental health comes from what is built up inside and not from that which is so wistfully sought outside, you find that it makes a palpable difference in your day-by-day experience.

—WINFRED RHOADES.

Out of my window I can see
A winter-beaten cypress tree—
Beauty is left though, straight and strong

Made of patience to bear the wind's wrong.
—CORLA YOUNG RICE.

The kindness, the thoughtfulness and the generosity of the Christmas spirit are the very keys to the Happy World. It is accessible whenever men and women let these friendly qualities reign in their hearts.

If you make children happy now, you will make them happy twenty years hence by the memory of it.
—KATE DOUGLAS WIGGIN.

“Peace is something more than joy,
Even the joys above;
For peace of all created things
Is likest Him we love.”

One of the most beautiful of all things is a beautiful lamp. Nothing in all the world, save it be music, can so soothe and set adream the mood of mortal man. The past and all the present and some of the future are encompassed in its soft persuasive glow. God made the sun and moon and stars, but man, his child, out of necessity made for himself lamplight as a beacon and a haven for the innermost secret of his heart.

—GEORGE JEAN NATHAN.

I cannot lose Thee, still in Thee abiding
The end is clear, how wide soe'er I roam,
The law that holds the world's my steps is guiding,
And I must rest at last in Thee, my home.
—ELIZA SCUDDER.

The Red Cross is a common agent of unselfishness and good will, in a world where these are unhappily too lacking.

“We are hourly creating our conditions, material and spiritual by the thoughts we think.”

Ask for it not again.
Once see the leaping deer,
The sudden wing,
Once see the deep night burst,
Shedding its stars like seeds,
Ask not again
To witness the same thing.
—ELIZABETH COATSWORTH.

The Prayer

HELP us, O God we pray, to follow more closely each day the teachings of Thy Son, and receive His compassionate healing in mind and body.—Amen.

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

The Illness of the Editor

JUST as the week came around for the preparation of the material of this issue of the OUTLOOK OF MISSIONS, the Editor-in-Chief was taken suddenly and seriously ill. Those who are unacquainted with the routine of the paper would have difficulty in appreciating the meticulous care which Mr. Poorman gave to each issue of the OUTLOOK OF MISSIONS. This work falls unexpectedly on the remainder of the staff of the office of the Board of Foreign Missions in one of the busiest weeks of the whole year when we are closing up our books, and when the material for Foreign Mission Day must be sent to the pastors and congregations. If this issue of the OUTLOOK OF MISSIONS reveals this lack of experience, and haste in make-up we are trusting our readers will make due allowances. We are all doing the best we can.

A. V. CASSELMAN,

*Secretary of the Board of Foreign Missions
of the Reformed Church of the United States.*

From the College of Chinese Studies

By DR. R. PIERCE BEAVER

College of Chinese Studies, Peking, China.

NOTE: Mail from China these days is very rare. It seems that there is great difficulty experienced by our missionaries in Hunan in getting mail either in or out under the present emergency. However, I have just recently had a letter from Dr. Beaver, who with Mrs. Beaver is studying the Chinese language in the College of Chinese Studies in Peking. His letter is a very interesting account of the introduction of a new missionary to the Chinese language, and the initiation of a missionary to Chinese life. Church members here at home will be glad to read this letter.

A. V. C.

I HAVE been hoping for some news from our Mission, but I have not heard from anyone in Hunan or Wuchang, and we have been here almost four weeks. I am afraid, too, that the new invasion of South China will make correspondence even more uncer-

tain if not impossible. One of the women here has not heard from her father, who is down there, since the last of June. Others who have Hunan connections report the same thing. Dr. Pettus did receive a letter from Miss Hoy just about the time we came here. She sent a check in payment of our first term rent and tuition. The check was discounted 4 per cent by the local banks, much to the dislike of the school. We read 'with a grain of salt' the accounts of the fighting in Central China given in the local papers, but we also have available a reliable daily news bulletin from Reuters. We hear enough to be able to imagine to some extent the increasing pressure and difficult new tasks falling upon our people in the mission stations.

"The first term class, which now numbers about thirty-four, has advanced from the kindergarten to first grade. We now have

lesson sheets, are meeting in small groups as well as the general class, and have private teachers two times a day. After two and a half weeks of intensive study the sounds no longer seem so strange, although everyone of us has great difficulty in making some of them, and we all get nine out of ten tones wrong. It gives one a sense of accomplishment, however, to be able to understand a word or a phrase on the streets, even though one misses 99 per cent of what is said.

"Our beginners' group is, on the whole, much older than I expected. The average age must be about twenty-eight or thirty. The Boards must be sending out older persons than formerly. There is scarcely anyone who has just graduated from college, and all seem to have had pastoral, teaching, medical, or other experience. There are five M. D.'s in the first term class. The number of advanced students must equal the number of beginners, and, with the numerous 'refugees' and guests, there is always a goodly number on our compound.

"It is interesting to note the presence of quite a few Roman Catholics. They are emphatic in their denunciation of Protestant missions, yet they avail themselves of the advantages of this union Protestant school. I have been told that a recent effort to set up their own school here was a failure.

"Our teachers are exceedingly efficient on the whole and have a way of making the introductory work as interesting as possible. Mr. Chang, or 'Dearest' as everyone calls him, certainly deserves his world-wide reputation. Each day the language becomes more interesting—and more complicated, too—but I think that we are all more optimistic than in the first few days of our study.

"Since classes have been in session there has been little time for sightseeing, and the weather has been bad in spite of a daily promise of fair weather on the part of the permanent residents in our hostel. It is not without reason, I think, that there is an authentic signboard in one of our gardens bearing the legend 'Los Angeles City Limits.' Like the Californians, these folks spend much time saying how strange and unusual this gloomy weather is. We use Saturday and a little time on Sunday for sight-seeing excursions. Each object or place we see makes us eager to see more. The Altar of Heaven and Temple of the New Year are the most splendid things we have yet seen. It is easy to understand why Dr. Legge took his shoes off when he first visited them. That is, indeed, holy ground.

"There are so many things about which I would like to write to you. I cannot do it at present, and I am waiting for the opportunity to present itself.

"With language study rightly taking almost all of our time and energy, we can give but a small part to other activities, but we do want as much contact as possible with both the Chinese and foreign residents of Peking, and we do want to render a little service in some way or other. Therefore, Wilma (Mrs. Beaver) is teaching kindergarten in the Sunday-school of Union Church with a mixed group of English-speaking Chinese and foreign children, and I am teaching an English class every Friday night at the so-called 'Chinese Independent Church' on Hata Men Street, a congregation of the Church of Christ in China originally established by the London Mission. A young man in one of the silk shops nearby has asked me to help him occasionally with his Bible study. He is not yet a Christian.

"We hope to see as much as possible of mission work here. Several times a week we have been getting a glimpse of the activity at Douw Hospital when we take David there. Last Saturday we went with Dr. Kang to visit an orphanage founded and supervised by a Chinese Christian woman. There are ninety-two children there at present, ranging from one day to three years in age. The home has a fine record of adoptions. Children are received in this manner: There is a door in the wall on the street-side. Within the space behind the door is a little crib. Unwanted babies are placed therein, and the child's weight closes an electric contact which rings a bell. The attendant comes and gets the child. One day when I was at Douw Hospital one of the visiting nurses brought in a baby girl whom she had rescued from her mother's coffin.

"Our David still has his terrible cough and bronchitis, but today we feel a little more encouraged. Drs. Kang and Bash at the Presbyterian Hospital, have been trying everything possible, and now we are trying to increase his vitamin intake in hope of raising his power of resistance and increase his vitality. It is very hard on his parents. We haven't had one hour of unbroken sleep since leaving Ohio. But David is not the only one who is ill. There must be some adjustment here which we must all have to make. I think that everyone of us who is out here for the first time has had some sort of illness and most persons have had a day or two in bed.

Home Missions

CHARLES E. SCHAEFFER, *Editor*



MT. RAINIER—"THAT INCOMPARABLE PEAK"

Mountains, Men and Missions

(The Religious Heritage of the Pacific Northwest as envisioned by one who from a mountaintop saw the streams of Christian influence which poured over the western mountains into this empire in the making, being the first of a series of articles that will tell the story of the Evangelical and Reformed Church home missions in the states of Idaho, Oregon and Washington.)

REV. AUGUST E. BINDER, Seattle, Wash.

I HAD climbed high up the sides of Mt. Rainier, that incomparable peak that thrusts its lofty dome high and far above the surrounding territory. Only one other mountain in the United States reaches a higher altitude. I was not at its top for that is left to the more experienced mountaineers. But as I sat down at my vantage point, I saw far more than did the climbers who had ascended the lands of eternal snow and ice far above me. For as I looked out I saw not only majestic Mt. Adams, lovely Mt. St. Helens, and Oregon's Mt. Hood, all three, miles and miles and miles away. I saw not only that whole line of rugged upthrust—the Cascade Mountains reaching far to the north and to the south of where I sat, but I saw men, and then still more men, an ever-changing moving mass of men. First they

were the native Indians who were journeying about on foot, on horse or in canoes, living now beside the teeming waters of Puget Sound or the great Columbia River, or who were going up into the hills and mountains, or they were the inland tribes who were more fearsome and virile than the coast redmen.

I looked again and saw a tiny caravan of white men, headed by Jason E. Lee, Methodist foreign missionary to the Indians of the Pacific Northwest. These men were moving slowly, painfully westward in order to meet a boat that was bringing them supplies from the Atlantic Coast via Cape Horn and the Sandwich Islands into the mouth of the Columbia River, sailing 18,000 miles in nine months. I looked to see where they came from, and then it was as if my vision increased. I could see far away, across the

great American desert that is now blooming with beauty and abundance wherever it is supplied with water. I could see beyond that huge, wide, long towering upheaval, the Rocky Mountains. I could see across the Missouri River valley, until my eyes rested on a city of some 30,000 population, now calling itself the 49th State in the Union, resting on the west bank of the Mississippi, just below the mouth of the Missouri, and known as St. Louis. Churches were being established that in a few years would be the nucleus of the Evangelical Synod of North America. As my eyes went on farther eastward I saw other cities with their churches, schools, industries and a growing network of railroads. There was an apparent feeling of restlessness in these cities and the adjoining farmlands. The questions, "What lies westward?" and "Why cannot we go and have a part of that new west?" were being asked. Once more I raised my eyes a little higher and this time I saw our eastern shore line and its hinterland, already rich in history, famous for its wealth and culture, and strong in the impetus which it was giving to the growing Union of States. Churches again were quite evident, among them strong congregations of the Reformed faith, long established and flourishing with new growth.

Looking close at hand again, I saw this little struggling party of men, wearily pushing their way westward, soon to be followed by another group which would include the first white woman to cross the Rockies to the Pacific coast. This second little party was led by a dauntless, determined little man of unbounded energy and unabated enthusiasm. He is characterized, if by nothing else than that he will bring his four-wheeled wagon through, even if it did almost fall into some deep canyon time and again, and he is compelled to remove two of its wheels to keep it from slipping. And then came others, just a trickling few, but enough to settle the country and vote by a bare majority of one to annex themselves to the United States instead of Canada and definitely to determine the future character of the Pacific Northwest.

What I saw was the quick panorama of a century—a new primeval country passing through all the stages of history in the short span of less than a hundred years into one of the greatest areas that our country possesses. I saw how the Indians, already a dying, decadent people who in a moment of flickering spiritual consciousness had asked for the white man's book of religion, become

the objects of the Christian's pity and benevolence. That was the reason Jason E. Lee and Marcus Whitman had made their long, perilous journeys. It was not long before both of these men saw that a far wiser strategy would be to change the emphasis of their missionary efforts to meet the needs of the incoming white population who were bound to settle this country, whereas the Indian would soon be virtually extinct by reason of processes already at work before their arrival. It was unfortunate that neither of these men were privileged to see the actual fruits of their labors as I could scan them from my lofty seat which looked down upon this vast territory equal to the States of Ohio, Indiana, Illinois, Missouri and Iowa combined. Just eleven years after embarking upon his mission with the work of a lifetime encompassed in a little more than a decade, Lee passed away within the shadows of his early home, and across the continent where he had labored mightily and where he had buried his beloved wife and child. Whitman's career of service was but a year longer, for in 1847, he, his wife and twelve others of the mission station fell before the cruel blows of the tomahawk and the killing bullets of the rifle, aimed by the Indians whom they had befriended, but who had become outraged by the change which they saw was coming with the inflow of the white settlers, and who were encouraged by the commercial fur trading company who saw the passing of their lucrative business. It was my privilege not long since to walk over the sacred ground where this massacre had taken place, and I marvelled anew at the intrepid men and women who had dared to claim this country for Christ.

I saw others following these men. Yes, I saw three streams of them. Not so much in sequence of time, as in purpose and destination and in reference to the contributions which they brought to the Pacific Northwest and also their spiritual needs. The first of these were the Oregon pioneers, made famous in story, song and movies. These were the people who came from the middle west, from those not too poor to outfit themselves, yet by no means people of wealth. They were the hardy, rugged sons of earlier pioneers who had in a previous generation spilled over from the Atlantic seaboard. This type of pioneer was everything in one—carpenter, blacksmith, wheelwright, cabinet maker, shoemaker, farmer. He was self-reliant, resourceful, accustomed to the Indians, who knew

both the use of the gun and the Bible. Naturally, he was not one who cared for the elevated sermonic discourses and formal religious services, preferring too often a class of preachers whose methods were the gratification of tastes rather than the meeting of needs, yet with that sense of stability and that desire for the things of decency that has given color to the present life of Oregon that may be noted for its better established and more deeply rooted religious institutions than is otherwise characteristic of the Pacific Northwest.

The second group of immigrants came later and with more mixed motives. What few came prior to 1875, came as homesteaders, but those who came afterwards, and they came by leaps and bounds after 1883 when the first railroad reached the State of Washington, came more for commercial reasons and the fact that they could find jobs. They were not the stabilized folks. They came for pecuniary gain. Their's was the spirit that Robert W. Service depicts in those lines:

"Gold, we leaped from our benches,
Gold, we sprang from our stools,
Gold, we wheeled in the furrows,
Fired by the faith of fools."

It was not always the gold that might be dug from the earth, but the gold that might be gotten from the other man through business. It has left its indelible mark on such cities as Spokane, Tacoma and Seattle, and it will take a great deal of work to rub the "I" out of gold to make it God.

The third stream that I saw filing through the mountain passes were those who were definitely lured west by the promises of gold and silver to be had in the remote mountain fastnesses. They were the miners who not only went to California famous for its '49 gold rush, but who spread over into Idaho and Montana, building little towns that were not only known as "Hell's Mouth" and "Devil's Canyon," but which too frequently lived up to such reputations. The time came when these reverted to ghost towns, though a few with better sounding names have grown into the major cities of their states. The prospectors were followed by the farmer who has extracted his wealth through the grains and fruits, but their impression has been left and the God of Life has not always had his opportunity.

Following my vision, I came down into the valley. I was reminded of the Transfiguration and the epileptic boy. There was

work to be done down among those people who had filled the land and built great cities in the short span of a generation. There was need of distributing the Bread of Life which had begun out here with those intrepid missionaries and had been carried on by the churches of America through their home missionaries who also in turn suffered and labored mightily. The Reformed Church and the Evangelical Synod both had a part in that enterprise, and so I am going to let Rev. G. Hafner, the veteran of the Pacific Northwest pastors of the Reformed Church tell of the early efforts of that body in laying spiritual foundations in this new, growing country, and then we shall hear how the Rev. E. Leutwein and the Rev. F. H. Freund, of the Evangelical Synod, took up the work. Finally, maybe you and I can again climb some lofty mountain peak and feel a fresh inspiration of the Christ and his way of life, and gather strength to help meet the new needs of the Pacific Northwest through the work of our united Evangelical and Reformed Church.

Notes

The Rev. Dr. Joseph S. Peters, of Closter, N. J., assumed the pastorate of Calvary Mission, Bethlehem, Pa., recently made vacant by the resignation of Rev. William Van Reed Seltzer. Dr. Peters spent most of his ministry as a missionary under our Board. For three years he served the Emanuel Church, York, Pa., when it was a mission congregation. Then in April, 1913, he came to Allentown, Pa., where he organized St. James Church. He gathered together a very splendid congregation and built the handsome church edifice at 15th and Walnut Streets, and brought the mission to self-support. After leaving St. James he spent a few years as pastor of a Congregational Church in Closter. We welcome him back into our fellowship and wish for him a very successful ministry in Calvary Church.

* * *

The Rev. William Kerekes, pastor of our Hungarian Church at Kalamazoo, Mich., has been seriously ill for the past few months. Mrs. Kerekes is a sister of Rev. Charles Bogar, of McKeesport, Pa., and of Miss Anna Bogar, one of our deaconesses. The prayers of the Church are offered in behalf of Brother Kerekes' speedy restoration to health and strength.



YOUNG MEN'S BIBLE CLASS, SAO PAULA, BRAZIL, S. A.—REV. MORE. TEACHER

Rev. Mori reports that after he arrived in Brazil he was ill for a little over one month but is now well again and took up his work as a pioneer missionary. He says one cannot find any such work among the Japanese in California or even in Japan.

* * *

The Waubeka-Fillmore mission in Wisconsin, Rev. Paul Olm missionary, has recently acquired a new parsonage, which on November 20th was dedicated with appropriate services. Superintendent Theodore P. Bolliger was present as the representative of the Board.

* * *

In his report to the Board for the last quarter of 1938, Superintendent Bolliger states: "I would briefly summarize the events of the last quarter in the following statements: Congregations visited, 9; sermons and addresses delivered, 11; days absent from home, 37; miles traveled, 7,000."

* * *

During the year 1938 the General Secretary of the Board of Home Missions filled 100 definite speaking engagements, which took him into different sections of the Church. A large number of Committee meetings and conferences were also attended. The preparation of reports, statements, articles for the Church papers, tracts, leaflets, the correspondence and many office details as well as work in the field kept him thoroughly occupied every day of the year.

At its recent meeting the Board of Home Missions appointed Elder Clarence E. Zimmerman, of Mount Pleasant, Pa., as a member to fill the unexpired term of the late Tillman K. Saylor. Mr. Zimmerman is a graduate of Franklin and Marshall College and a prominent business man in Mount Pleasant. He has served his congregation as an elder for many years and has been a frequent delegate to the Pittsburgh Synod and to the General Synod. For two years he served as a member of the Executive Committee of the General Synod, and recently has been appointed on the Commission of Evangelism of the Evangelical and Reformed Church. He, therefore, comes well qualified to serve as a member of the Board at this important period of its work.

* * *

The status of the membership of the Board of Home Missions has recently undergone somewhat of a change. Two of its number have been elected as Professors in two of our Theological Seminaries, viz.: Rev. Purd E. Deitz, D. D., to the Chair of Practical Theology in Eden Theological Seminary, and Rev. David Dunn, to the Chair of Church History in the Theological Seminary at Lancaster, Pa. This indicates the type of minister which the Board represents. Two other members of the Board have recently retired from active ministerial service, viz.: Dr. Charles E. Miller, former President of

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That Debt—Whose? Why? How?

THE General Synod last June gave explicit directions to the Board of Home Missions that it should set its financial house in order by June, 1940. The General Synod, especially its Evangelical Synod constituency, was manifestly startled and alarmed at the heavy financial obligations resting upon the Board. The constituency of the Reformed Church had known of the situation for some time and to it the facts were not so disturbing, although many have been somewhat disquieted concerning the same. Perhaps if the seriousness of the situation had been more poignantly felt by the ministers and members of the Reformed Church they might have done something about it, but now in the merged Church extra pressure is brought to bear upon the issue, and the payment of at least a large part of the obligation becomes imperative and therefore the major task of the Board at this time. Of course, the Board cannot pay this debt. The Board did not create the debt. It is not the debt of the Board. The Board is not responsible for it. The debt represents the unpaid balances of the Church at large on its apportionment. The debt represents the difference between the former and the present amounts which the congregations are paying on the apportionment. If the level of giving as of 1930 had been maintained during these intervening years there would not only be no debt with the Board, but an advance program could have been launched which would have added fifty or more congregations to the denomination.

The congregations, therefore, that are primarily responsible for the existence of the debt, must also be expected to pay it. And they will pay it! Their sense of honor and pride will bring them to it.

The Board has not been remiss in its efforts to save the Church from this embarrassing situation. When the receipts began to fall off the Board sought to curtail its work. It reduced its budget. It brought its appropriations to a minimum. It obliged missions to go to self-support before they felt themselves able to do so. It dismissed members of the staff and combined departments of work. It made appeals to the Church for special contributions. It devised various schemes and methods whereby people were challenged to give in order that the difference might thus be made up. From all these

efforts put forth by the Board it will be recognized that the Board tried to make up that which was lacking by the congregations. Had it not been for these special efforts the deficit today would be still larger.

The congregations, therefore, should welcome any plans which the Board may project to enable them to catch up in their contributions.

There are at least three special ways whereby the Board feels this can be accomplished:

First.—Payment of the apportionment in full. If this were done, there would come to the Board annually \$200,000 more than it is receiving on the present basis of giving. It would not be long at that rate to liquidate the entire debt of the Board.

Second.—Special contributions. Some congregations should pay more than their apportionment. They should pay up the deficit on their apportionments which has accumulated during the years. They should be as conscientious in this as they expect the Board to be. If the Board is expected to pay its part of the obligations which were incurred by failure of the Church to contribute the necessary funds, why should not congregations pay what remains unpaid on apportionments during past years?

Furthermore, in a Christian fellowship, such as prevails in the Church and among Christians, the strong should help the weak. Those that are able ought to help those that are less able. Why not have some of the strong, financially strong, congregations in a given community come to the assistance of others that are financially weak? We preach the doctrine of co-operation and mutual helpfulness and here is a point where we can put this into definite practice. What is the use of becoming sentimental on co-operative movements in industry when in the intimate circle of Christian fellowship we fail to apply the same? Could not a congregation, after it has paid its own apportionment, say to another congregation: "Now you find it difficult to raise your quota, but we will help you so that together we may rejoice in the accomplishment of our task." Very few congregations, indeed, have attained this high degree of excellence even though they do excel in other Christian virtues. Simply to pay one's share is scarcely a Christian standard. The men of the world do this, but "what do ye more than others?"

Third.—Through the 20,000 Club Plan the Board has offered a practical method whereby members of the Church, without a large measure of self-sacrifice can help to pay the back salaries of the missionaries and to that extent decrease the debt of the Board. Half of the amount set as a goal has already been received, but the remaining half should be provided as soon as possible. Only half of the congregations have thus far participated. Let those speedily fall in line and let others go "the second mile."

If these two suggestions, viz., the payment of the full apportionment and the voluntary contribution of special gifts be followed, the debt in the general fund of the Board can be paid by the middle of 1940, and this without setting up any special campaign. We wish to avoid, if possible, the organizing of any extra machinery, and we also want to conserve every dollar that is contributed so as to apply directly to the payment of the existing obligations.

Of course, when the deficit in the general fund has been eliminated there remains a large amount which must be collected in the Church building department. Mark, that we use the word *collected*. In this department the Board has invested in Church properties \$1,716,000. This money the Churches owe to the Board, just as they would owe it to some bank or financial institution. To make this large investment possible the Board borrowed money from banks and issued serial coupon bonds and notes, which are either a direct or indirect obligation, but all these borrowings can be fully met if and when the Churches pay back what the Board has loaned them. This process will naturally have to extend over a period of years, but full payment will be made in due time, for Christian Churches cannot repudiate their legal and financial obligations and pretend to function in the name of Christ. In the meantime the Board will seek to build up the moral, spiritual, numerical and financial strength of these Churches so that they may be able to discharge their full obligations..

Few of the members of the Church realize that the Board of Home Missions, through its Church Building Department, is conducting a big banking business, and that its assets in the form of investments far exceed its liabilities in the form of borrowed capital. A bank as long as it is solvent, would be regarded as rendering a valuable service to its community even though it had to borrow

from other banks to meet the needs of its clients. The Board is a service agency for the Church and through the assistance which it has been able to render it has aided more than 900 of our congregations and is furnishing definite employment for one-tenth of the ministry of the Reformed Church. It provides religious privileges for more than 20,000 of our constituency and is today, as it always has been, the pioneer in every advance movement in the Church.

In a year and a half from now this Board with the Board for Home Missions of the Evangelical Synod will merge into the new Board of National Missions and in order that this new Board may function effectively in the new Church it must not be hampered by old obligations which hang over from a previous administration or agency. Therefore, let us put our hands to the task and pay what we owe. We can do it if we will.

C. E. S.

The New Year

A FEW weeks ago we wished each other "A Happy and Prosperous New Year." I hope it may be such for every reader of the OUTLOOK. This is the time of the year when many people make resolutions for the New Year which in too many cases are broken almost as soon as they are made. The writer is not a great believer in New Year resolutions, but there is one which I wish all congregations might make, and then resolve to carry it out and that is to pay the apportionment monthly. Why must we wait until the eleventh hour, or as one Classical Treasurer puts it "Midnight" until we pay?

The Treasurer of the Board of Home Missions is not ungrateful for the nice checks received the first week in January. I wish to thank all who helped to make these checks possible. They enabled the Treasurer to pay some obligations which were waiting for a long time. Would it not be possible to pay some of that money a little earlier so that some obligations might be met a little more promptly? Why not start the New Year by sending in one-twelfth of the apportionment each month.

The total receipts on the apportionment for 1938 are again less than 50 per cent of the total amount apportioned. Will the year just started bring better results? That depends on us. Why not set the goal for a 100 per cent apportionment in 1939? In

most cases it could be done. There are some where it is impossible. Recently a Classical Treasurer called up a member of a certain congregation relative to the apportionment of that congregation. It had not been raised in full. They discussed the matter a little while and the result was that a check was forthcoming for the full amount.

Perhaps the word apportionment has outlived its usefulness, if so, let us get another term, but why should the word be a barrier. The primary thing is not the barrier but are we vitally interested in the progress of the Kingdom of God? Will the year 1939 be a time when we will give real service to the Church? By service I mean the giving of self and money. The year is young, let us not wait until the close of the year before giving service. The Treasurer of the Board of Home Missions is your servant. You can help to make his job a little easier by sending your apportionment money each month. This will not only make his task easier but it will also bring joy into the homes of all the Missionaries. Will you help to make this a real happy year for all the Home Missionaries?

WM. F. DELONG,
Treasurer.



THE BUSINESS OF HOME MISSIONS IS TO
STRENGTHEN THE CHURCH

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Heidelberg College, Tiffin, Ohio, who has been the President of the Board for over 30 years, and Dr. F. C. Seitz, formerly the pastor of the Second Reformed Church, Greensburg, Pa. Dr. Seitz has been serving as Vice-President of the Board for some years. Another member of the Board, Dr. J. Friedli, is Professor of Church History in the Theological Department of the Mission House near Plymouth, Wis., while the other ministers, Drs. H. Nevin Kerst, Allan S. Meck and Calvin M. DeLong are serving three of our largest congregations.

* * *

In addition to his many activities as the special representative of the Board among our Hungarian congregations, Dr. Alexander Toth also edits the *Reformatusok Lapja*, the Hungarian Church paper, and for the month of December supplied the Church at Woodbridge, N. J., in the absence of the pastor, Rev. L. Hunyady.

That Which is Basic

In retrospect over the year 1938, Dr. Charles Clayton Morrison in the *Christian Century*, makes the following significant observation:

"This much at least the year now closing has taught—the basic problems which confront us are moral and spiritual; the basic failures which plague us are moral and spiritual; the basic requirements for a world of peace are moral and spiritual. On no human institution, therefore, does such a burden of responsibility rest, as we move out of the old and into the new year, as that which rests upon the Christian Church."

If these words are true, and no one can gainsay them, then the duty is incumbent upon us to enlarge and strengthen the Church in the land in which we live. And this is precisely the task of Home Missions. It is through this enterprise that the Church has gone forward into new areas, both geographical and social, and has built up a line of defense against the onslaughts of sin and iniquity. If the work of Home Missions had been prosecuted more assiduously in the time when our national conscience was in the shaping we would now have fewer evils and ills to molest us and many of our problems would be nearer solution than they are today. Let us derive wisdom from our failings in the past and not be found wanting in the present and the future.

The American City

CHANNING A. RICHARDSON

THE American city continues to be a factor of life, whether industrial, educational or religious. By 1940 two out of every five persons in the United States will be living in cities of 50,000 population or over. These cities represent a large part of the industrial and commercial centers. If the full urban population is included, it will be three out of every five persons in urban areas. The census of 1940 will reveal many new trends of American life, such for instance, as the number who are engaged in moving things and people about from place to place. Nearly 45 per cent of the gainfully employed workers are now engaged in the various forms of transportation employment.

Whatever our personal reaction may be to urban life, however much those born and reared in villages and open country may dread and condemn urban areas and life, this form of life is a fixed fact in the United States of America, as indeed it is in all the modern civilized, mechanized world.

In the past generation many in America have made synonymous the terms—city-dweller and foreigner. This, no doubt, was due to the fact that some, if not many of our cities, at least along the Atlantic Coast, as well as seaports in other sections, had an overwhelming number of foreign-born residents in the second decade of the 20th century. But we are now nearing the close of the fourth decade of this century and the picture is rapidly changing. Very soon the foreign-born citizen will have practically disappeared from our streets. Our citizens will be of the second and third generation from foreign-born parents. The English language will be steadily becoming more prevalent.

But I must remind you that, even then, the task of evangelizing the urban dweller will not have been completed. The language problem is not the major problem in urban church work. The major problems arise because of the social and economic conditions in which the urban dweller is forced to live, and rear his family. No doubt, to many of you, the scenes of childhood and youth are those of open country, or neighborly villages. Open spaces, playgrounds, the turn of the seasons, all were a part of your life. Now transport yourself to the city of today and face your task as a Christian worker in the more or less

crowded areas. Recreation for youth is on the city streets and alleys, and cross streets are crowded with vice and crime. The never-yet-employed youth finds idleness in the midst of lawlessness. We soon shall see the shift again to an American-born population. We will have to discontinue the term "foreign-born." But the task of the Christian church in the midst of densely crowded and underprivileged, as well as overprivileged, people will still be here. The need for evangelization will not have passed. The prevention of juvenile and adult delinquency will still be before us.

In 1916, the attention of many people was turned to the American City. This may have been because of the World War, in which, at that time, our people were not engaged. A second year had passed, in which more than a million dwellers in other lands had come to this country as immigrants. Unlike the earlier immigrations which had quickly gone through the port of entry cities out to the broad, open and inviting states of the Middle West, this new immigration was quickly settling down in the crowded quarters of the coast cities of the eastern seaboard. No doubt this was happening because at the turn of the century, and for the two decades immediately following, the American manufacturing cities had begun to show rapid growth.

These new city-dwellers, with strange speech and with their newspapers in strange languages, the train loads of southern Negroes getting free train rides to northern cities—all of these turned the attention of the leaders in civic affairs, in commerce, and in the church, to the things that were happening to our urban populations.

The very immensity of urban populations appalls the average man. To be a single individual, swallowed up in the surging traffic of the cities crosstown currents, makes one about as lonely as though cast off on the proverbial desert isle.

Yet the foundations of the city are not brick and stone. They are spiritual values—such as peace, the will to live together, righteousness. Fighting against these are the anonymity of the city-dweller, his mobility, his formalism, his impersonality and his insecurity. He lives in a personal vacuum. He

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Foreign Missions

JOHN H. POORMAN, EDITOR



ABOUT TO START ON A TRIP WITH TWO "TRAVELING LIBRARIES"

Rural Evangelism by Circulating Libraries

By REV. W. CARL NUGENT, Yamagata, Japan

NOTE: When Rev. Dr. Goetch, Secretary of the Board of Foreign Missions of the Evangelical Synod, visited the Japan Mission a few years ago, he left a very generous gift to be used as the Mission saw fit. Some of this gift was used for the preparation of circulating libraries for the use of our evangelistic missionaries in their work in the villages and rural sections of Japan. In a letter to Dr. Goetch, Rev. Mr. Nugent gives the following interesting account of these boxes of books.

A. V. C.

"CONCERNING the books made available to the village and mountain folk in my field I wish I could tell you all the joy and satisfaction this is bringing to them and to me.

"A few weeks ago I walked into the co-operative store of a little village within my field. On the shelves, neatly arranged, were articles of merchandise of many kinds, from chopsticks to radio parts, with ink and pens and paper and pencils in between. Among all this, on one of the shelves in the corner, was a box of books. It was an ordinary store box with a shelf in the middle. The books were such as might interest people

of a farming community—books on farm management, on livestock, on co-operative buying and selling, on Denmark Folk High Schools and Co-operatives, in addition to Christian books by Dr. Kagawa and other writers.

"On the wall above the shelf hung an enlarged photograph, neatly framed—a picture of a Japanese farmer, another Japanese in foreign clothes, and an American friend in the middle. (Evidently Mr. Nugent, though we wouldn't say so.) That Japanese farmer is the outstanding Christian leader of the village Kyuji Haga. One day he read Kagawa's 'A Grain of Wheat,' and decided himself to become 'a grain of wheat' in his own village. The other Japanese in the picture is the executive secretary of this village co-operative, also a Christian—Naokichi Saito. He once read Kagawa's 'The Land of Milk and Honey,' and decided to devote his life to the establishment of a Village Co-operative Society, flowing with (goats') milk and (bees') honey.

"Saito San was one of the first members of our Yamagata Circulating Library. He withdrew his membership at the end of the first year because he had read every book in

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New Days at Miyagi College

By MARGARET R. KRIETE, Sendai, Japan

NOTE: The following is a letter which Miss Margaret R. Kriete, instructor of music in Miyagi College, Sendai, Japan, sent to her friends at the beginning of the new year. Miss Kriete is the daughter of Dr. C. D. Kriete, president of Miyagi College, and just returned to take up her work as instructor of music in the fall term of 1938. This gives her first impressions at the beginning of her service as a missionary teacher in Miyagi College. Miss Kriete was graduated from Oberlin College last June, majoring in music. I am sure that young people of the church will be glad to read this letter from Miss Kriete.

A. V. C.

"Dear Friends:

"There are so many of you to whom I want to tell the same story that I think I'd better write it in one letter and have copies made for all of you. If I had to tell it fifty times over it would soon sound so stale that I couldn't make it interesting.

"Furthermore I could never find the time. I'm trying to carry a full teaching schedule, study Japanese, and practice regularly all at the same time. I'm teaching voice in the college, this year; I have over twenty pupils in private lessons, a part-singing class, a large chorus, and a conducting class. My hours of teaching are not nearly so long as my hours of study were in college in America, yet by 9 P. M. I'm exhausted! Teaching does tax one; and in a damp climate like this we find it impossible to rush around and stay up at night as we do in America.

"It is so hard in a letter to tell you how much my work here means to me—if you could only visit Miyagi College and see for yourselves how worthwhile it is! I wish most of all that you could know the girls who are my students. I don't know where I could find more responsive or industrious students; it is such a joy to work with young people who really appreciate an education, and the discipline problem is practically eliminated. The girls are really so musical too. Most of them are gracious and well-mannered to a degree that shames me; yet at the same time they can be full of fun and one can have such a good time with them. In all the above ways they seem more mature than American college-age girls; but in poise (the kind that prepares one to meet calmly any emergency or unexpected situation), in freedom of self-expression, in initiative and leadership, they are much less mature. I notice that the girls who come from Christian homes are apt to be more approachable and more self-confident; they have begun to break away from



"PEG KRIETE"

an imposed tradition of womanly self-abasement and self-effacement; and they have added self-respect (but *not* conceit) to a long list of desirable qualities.

"Alumnae of the school say that what they remember longest and miss most are the daily religious chapel services, twenty-minute periods of hymns and prayers, scripture and special music. I'm beginning to think they are what I too would miss the most if I should leave Miyagi College. In my own college in America, I did not seem to recognize my need for daily religious chapel; life there is at such a terrific tempo that we think we don't have time for that much religion. But I know now that it would have made me far more efficient and saved wear and tear on my nerves and my spirit. I could have got just as much done because I could have worked twice as

fast with God helping me. I have been deeply impressed with the naturalness and unself-consciousness of the girls' religious expressions, such as the singing of hymns on most any occasion from a welcome party for the new teacher to a Field Day—and they sing with spirit and in three-part perfect harmony!

"Naturally I have been awfully happy to be with my parents once more and to find that the things I loved best about Japan—its natural beauties and the beautiful things made by its people—have not changed, unless to become still more beautiful. But I am made happiest of all by the assurance through my teaching that I really do love the Japanese people. When I was here before, I took them so for granted; and when I would answer yes to the question whether I liked the Japanese, I sometimes suspected myself of answering yes because I thought I *ought* to! Now, I *know* it is from the heart that I say it. How happy I shall be, working with these people! I only hope the pleasure won't be only mine! After all, I am here to give myself to them, not to have blessings showered on me. But it is hard not to receive as much as, or more than we give to so appreciative a people. They constantly outdo us, in the most touching ways.

"The more I reflect on my happiness here, the more deeply indebted I feel towards all you who have helped send me and who are even now making it possible for all of us to be here and do this great work. I am more firmly convinced than ever that we represent one of the strongest forces for international good-will now at work in the world, if only as interpreters of nations one to another. This alone would make our work worthwhile. And then when I consider what Miyagi College means to its students—oh, if you could only *be* here and see it for yourselves!

"Sincerely yours,

"PEG KRIETE."

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the library, then consisting of less than twenty volumes. Now, thanks to your generous gift, I was able to make him librarian for a small section of that library, in that wooden box in the corner.

"I asked him if the books were being read and he assured me that they were being constantly read and deeply appreciated. Then I advised him to return any that were no longer needed to Yamagata, and let me send others to replace them.

"Now multiply this story about five times and you will have an idea of the good that is already being accomplished by that share of your gift that has been allotted to me. And still the half of it has not yet been told, for there remains more than half of the money yet to be spent."

The New Testament and Missions

By WILLIAM ADAMS BROWN in "The Missionary Review of the World"

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

A Letter from Rev. and Mrs. Ward Hartman

NOTE: Mr. and Mrs. Hartman live and work in Yungsui, our farthest away mission station, way back in the western portion of Hunan, up against the border of the western province, Szechuan. The letter is thoroughly typical of the situation in China today.

A. V. C.

Yungsui, Hunan, China,
October 21, 1938.

“OUR several months of silence does not in any sense mean that we have forgotten you, our loyal intercessors at the Throne of Grace. We are still beyond the ravages of the war though its influence is more and more keenly being felt here and more and more refugees flee to these regions. We have a pastor's family of eight, who came from near Nanchang, Kiangsi, living here in part of our residence. Rev. Hwa is daily helping in the work. One daughter, a former kindergarten teacher, opened and is conducting a half day school for twenty little tots. She holds a weekly meeting for mothers whom we hope to interest in the Gospel as well as in child training. Another daughter is to go to Paotsing to help in a similar work which Lucile started there three weeks ago.

“Four members of Miss Chuh's family have arrived from Hupeh and taken refuge with her. Another pastor and family are on the way here. A large temple in our end of town has been turned into a War Orphanage for 500 children, nearly 400 of them have arrived. There are a few Christians among the workers in the orphanage but there is much that is not Christian. Our church made thirty suits and presented them to the children. We are now making some kindergarten equipment for them. There are over 1000 soldiers of the Salt Customs here in the city. They may be called to the front any time. Their chief officer is a returned student from the U. S., having spent four years in America. We have been able to interest several of the under officers in the Gospel. Pray that the Holy Spirit may be permitted to enter their hearts and bring definite decision for Christ.

“We are just now in the midst of relocation of our Chapel workers. Pastor Swen who opened the work here in Yungsui seventeen years ago and has been in this field either here or in Paotsing all these years is moving to Wangtsun in the Shenchow district. A younger man, Mr. Djang the present preacher at Paotsing, will come to Yungsui. We have just sent two workers to Tsadong on the border of Szechuan to try to secure a preach-

ing place so we can open regular work in that place.

“We were able to conduct four daily Summer Bible Schools with good interest and attendance in each. Three were in small places outside Yungsui. We have turned part of our Compound into sort of a playground and often in the evenings have forty to sixty children and youth playing volley ball, football and other games. The Hunan Provincial Bank recently opened a Branch Office here and the cashier is a Christian. We rejoice to have him teaching a class of High School boys in our Sunday School. About two hundred Junior High boys and teachers from Anhwei province have taken refuge in our city.

“Thus you can see that the war has increased our opportunities for service since the population of our city has been increased by one-half former population. We have a real babel of dialects now, something formerly never heard on our streets.

“We wish to assure those of you who kindly sent special gifts of money that your gifts brought real joy and help in many ways. While not doctors, the calls made upon us for medicine mount up during the year. Your gifts purchased our medicines, helped a young woman enter our Hospital at Shenchow to train for nursing, made it possible for a boy to enter Eastview school and a girl to enter Chenteh, provided some of the new pulpit furniture in the newly repaired Chapel at Paotsing, also seating in the Truxal Chapel at Yungsui, made possible the equipment for the special children's work at Yungsui and at Paotsing, has furnished food to needy Christian refugees who have come into our midst, brought joy into this and that home of poverty, purchased thousands of soul saving tracts which have been distributed during the year, purchased some helpful books for Christian workers, paid toward salaries of two Christian workers who are giving their time to the winning of souls to our Blessed Lord and Master. As the war comes nearer we have more refugees coming to this section—many of these are able to bring very little with them and winter is approaching so demands

upon our gift money will be very great this winter.

"Perhaps some of you would like to send us used copies of the Geographic Magazine or a Pictorial News weekly which has fairly clean pictures in it. Wilde's Bible pictures, about four by five and a half are very useful for class work or exhibiting scenes in O. T. or Life of Christ. We always have many more uses for pictures than we have pictures. But the things sent to us now must be sent in small packages or they will be held up in transit.

"It is practically impossible for you in the homeland to understand the present condition of things in China. Think what it has meant for at least one hundred million people from the eastern provinces to trek westward into conditions much more primitive, and to be

without a home and among strangers—millions without food or clothing. It is surely hard to urge people under such circumstances to be hopeful and not to become discouraged. Their homes and land which were dear to them is now in the hands of the heartless invader. Many are wringing their hands and asking, 'How long? How long?' Prayer is needed as never before that the Christians of China may be kept faithful, yea, even under the stress and strain may grow into the likeness of our Master who gave His life that we might live forever. Pray that we may be used in a larger way to bring comfort to those distressed multitudes. The only true comfort is the indwelling Christ who can give Peace of soul even in the midst of war.

"Yours in the Abundant Love of the Christ-Child,

"WARD AND FRIEDA HARTMAN."

A Layman's Plea for Foreign Missions

By GUS SCHWEITZER

Emanuel Church, Bridesburg, Philadelphia, Pa.

My Christian Friends!

The year—1938—was noted for the Centennial Anniversary of the Board of International Missions of the Evangelical and Reformed Church. A century ago—in 1838—this great church of over 3,000 congregations and a million baptized members adopted the following resolution:

"It shall be the duty of the Board of International Missions to promote and administer the missionary work of the Church beyond the bounds of the United States and Canada."

In the last 100 years this has been done. Today we can regard the work of our Church as world wide. It includes "the uttermost parts of the earth", India, Japan, China, Honduras and Mesopotamia.

Now remember, the Church as well as many other organizations, has suffered financial difficulties in the last few years. In promoting its work a debt steadily mounted. But recently, the trend has been the other way. Four years ago it amounted to \$300,000. Today it is only \$88,000. It is our aim to wipe out this debt this year (as of Feb. '38).

Why should we give money to missions? I'll tell you why. Because Christ commanded us to go forth into all the world. Since we cannot all go, then we must send others in our place.

On the front page of Feb. 2, 1938, of the Messenger you will see the pictures of six young people who have dedicated themselves to the work of God. They will be sent to foreign lands to teach and preach the gospel of Jesus Christ. This indeed is a noble work and they are but a few of the people we must support in foreign lands.

Why should Emanuel Church be interested when we have not been interested before? The only way that we can help put our Church on a "going basis" is to forget ourselves in service of love to others. When we give our hearts to God and obey His commands, we will discover a new faith and love that will overcome even our own troubles.

Last year had been selected as a year of special Centennial offering to be taken for this worthy cause in all the churches.

Friends, it is our Christian duty to support this cause and make 1939 also an outstanding year in the history of the Reformed Church.

Women's Work for Women in Japan

Extracts from the report of the Women's Evangelistic Committee of the Japan Mission

IN SPITE of the outbreak of the war in China in August, 1937, the work of the women evangelists during the fall and winter went on about as usual. September found twenty-three workers in various churches throughout the Tohoku and one in the Tokyo Field. Early in the fall there seemed to be a tendency on the part of the military gendarmes to keep a close watch on Christian workers. One of the evangelists began to send the monthly reports of her work to a Japanese teacher of Miyagi College to hand to the secretary. She explained that she had been closely questioned by a gendarme as to the contents of the frequent letters she sent to Mrs. Engelmann and Miss Lindsey. However, this provincial military suspicious attitude against Christians gave way in a few months to friendliness or at least tolerance. In the forty-one Sunday Schools in which the women evangelists teach there was a falling off in the attendance of boys and girls in the months which have succeeded the outbreak of the war in China. This is partly due to the so called 'national spirit mobilization' in which the public schools have a great part and have many activities outside of the classroom not only during the six-day week but also on Sunday. This leaves little time for Church and Sunday School.

"During the autumn of 1937, two women evangelists left the work on account of illness; two resigned to be married and two in compliance with their families' demands resigned that they might go home to learn domestic accomplishments to fit them for marriage.

"In April Miss Toshi Tanaki, one of our most talented girls took the examination under Tohoku Classis for license to preach. She passed with flying colors all her academic examinations but was held up by one of the examiners on a theological technicality. We know that her faith is well grounded in her implicit trust in Christ as the Way of Salvation and feel sure she is worthy of becoming a preacher of His Gospel. However, Tohoku Classis, perhaps, has lost its privilege of granting her such a license. At present her fiancé is assistant pastor of one of the largest churches of our denomination in Tokyo where the Reverend Murata, President of Nihon Theological Seminary, is the pastor. Mr. Murata has advised Miss Tanaki to give up

her work in the country and come to Tokyo in the near future to learn the conditions and needs of the great city and observe the methods most effective in winning its millions to Christ. We shall miss her in the North but are happy to know that her talents are to be used in active service for the Church.

"While in this way the number of our twenty-four workers was depleted by ten leaving our ranks for the various reasons mentioned above, only three new workers have been added.

"Miss Teruko Ishizuka the only graduate of Miyagi's Bible Course this year was sent to Akita City's pastorless church. Miss Ishizuka during her college course was a leader in the religious life of the school being unanimously chosen in her senior year by the students as president of the Y. W. C. A.

"Miss Masako Omoto who graduated in June from a Yokohama Bible Training School is just beginning this September to learn how to fit herself into Mr. Nugent's rural evangelization plan for the country around Yamagata City.

"In Miss Dadae Kato, an older graduate of the Yokohama School, we have a former worker returning to us after several years as an unusually successful teacher in a Girl's High School. She brings us a richer experience and with her talents will prove a valuable worker in the Tsuruoka Church to which she has been assigned.

"During the summer Miss Keido Kudo, senior in Miyagi Bible Course, did practice work in connection with the Morioka Church, winning the highest approval from its congregation and veteran pastor, the Reverend Mr. Tsuchida.

"Several transfers of workers to different places occurred during the year. In every case the church from which the worker was transferred is without a woman evangelist and the Committee is besieged with requests from these churches. Our great need now is a larger force of trained evangelists to fill these and other of our churches to help in a more aggressive campaign for winning the Tohoku for Christ.

"Most of our women evangelists prefer to work inside the organization of an established church with its worship services, its Sunday School and woman's society. We need at this

time, however, workers with the true pioneer spirit of helping to open up and carry on rural evangelization centers in the villages and country-side which our evangelistic missionaries are anxious to have developed. In this kind of work Miss Chiseko Imai has been associated with Mr. Feserman and Miss Tama Sato, with Mr. Engelmann. Both of these girls have entered into the work with great enthusiasm. As soon as the needs of this kind of work have become more clearly defined, we can appeal to the Bible Training Schools for help in securing and training these kinds of workers.

of the Aone Conference amounted to 300.62 Yen.

"The committee of arrangements this year, Misses Aiko Kimura and Sono Toyama were jubilant in securing Mrs. Tamaki Uemura as the speaker from outside. Mrs. Uemura is the only ordained woman in the Church of Christ in Japan who is full pastor of a church. She is daughter of the late Dr. Uemura, the eminent Christian leader and founder of the Nihon Theological Seminary. Mrs. Uemura considers it her mission to carry on her father's work of preaching and teaching Christ. In her the women evangelists found



WOMEN EVANGELIST'S CONFERENCE

"The crowning events of the year for the women evangelists is the annual conference, held this year at the beautiful Aone Hot Spring Resort. All the details of this conference were so perfectly arranged and carried out that the three days will long be remembered. The girls pool all their travel expenses saving out of their meager salaries each year a fee to cover this and all expenses. A small gift of only 50.00 yen is given by the mission Committee. The entire expenses

one who could understandingly enter into their problems and give them practical advice. She so immediately made herself one of our number at the conference that the warmest spirit of friendliness and confidence enveloped us and remained throughout the three days. Her deep faith and rich experiences expressed in her various talks brought inspiration and joy to her hearers and aroused in them an earnest desire of reconsecrating themselves to the task of evangelizing Japan."

Autumn Fields

LUCILE HARTMAN

"THE harvest truly is plenteous", reads the teacher in Chinese. And from her side of the table his missionary-pupil is repeating, "The harvest truly is plenteous". "But the laborers . . .". "But the laborers are few."

* * *

Two of the compound folks were talking: "The little Bible woman in that lonely out-station is very much cut off from the stimulus of Christian fellowship. Poor girl, what temptations to discouragement! There she is in the face of binding heathenism."

"Yes, but you see there has been no woman evangelist to travel about encouraging these frontier women".

* * *

The clock said nearly six, but the American teacher had not yet returned from school. She had been in her office at six-thirty that morning after auditing until nearly ten o'clock the night before. There had been no relief from nerve strain except at meal time. In this climate one does not continue a pace like that very long. One breaks.

* * *

And then there is one missionary who might be called a complete combination. Hospital superintendent, director of several primary schools, head of the station and out-station evangelistic work, and your representative on so many boards and committees that at report time we say he might as well remain standing. But his heart is sore as he thinks of the need for evangelists. If only there were two more evangelistic families!

* * *

"The Hua family, who are refugees, Rev. Mr. Hua having been in Nanchang, Kiangsi, are with us. This past week Mother gave a little tea to try to better acquaint the church women with Christian workers in the War orphanage. They are, of course, of different backgrounds, but in Christ one. Only those who have a little money or position reach us as refugees. Two or three of the church women came to the tea barefooted. The church folk have been making warm garments for the War orphans to wear in fall weather, these are not enough for winter. Oh, the sea of misery in this land!"

Stewardship

NAKED into the world of flesh I came,
Naked and empty-handed shall I leave;
Nothing I have today as mine I claim;
Even my daily bread I must receive
From Him Who owns the Universe and holds
The stars to orbits of His awesome Plan;
Who in His all-embracing Love enfolds
The farthest frontiers of the world of
man:—
I am His steward and but hold in trust
Whatever talents He bestows on me;
Not for my hoarding—spoils to moth and
rust—
But for His kingdom over land and sea.
This is my task, till earthly days are done,
As faithful steward and as filial son.

W. M. VORIES.

NOTE.—We are indebted to Dr. William G. Seiple, of our Japan Mission, for sending this notable bit of verse.—EDITOR.

I Can Afford It

A generous giver to missions in the church made this explanation: "*I can afford to give to the church and missions because I can't afford to spend my money on movies or pleasurable things. The latter are for mere self-gratification and when I have used my money up for these things it leaves me with a feeling of shame in my heart. However, when I use my money for the church and for missions there is a gladness in my heart because I had a chance, a golden opportunity to share with others what Christ has given to me. Yes, I can afford it—to give to the church and missions, and I want the thanks of no one, other than my thanks to God for the privilege.*"



LUCILE HARTMAN

Men and Missions

JOHN M. G. DARMS, EDITOR

Stream-Lined

THIS is the age of stream-lined. The passenger service of our leading railroads has been speeded up materially through the provision of streamlined trains and streamlined service. The day is here again when fathers take their families down to the railroad crossing of our countryside and hamlets to see the train come in and go by. There is so much beauty and attractiveness about the silvered engine and cars glistening in the sun or reflecting the rays of the moon that our passenger trains are again a thing of beauty. They have lost their ugliness in the advance of science and aesthetics and taken front place, from which they have been crowded through the ugliness of old equipment and the acceleration of motor traffic.

Every *missionary enterprise of the church is stream-lined*. It is composed of material of superior quality, as superior as is the stainless steel to the common steel. It has on its surface and in its history the marks of silver and gold, offerings of a consecrated people. It is ornate and elaborate with the promises of God attending it and the light from Calvary falling on its operation, even in the darkest parts of the world. It is bound together with the silver cords of love of people consecrated to a high task of glorifying Christ and creating a fellowship of hearts and spirit to make the world beautiful in spots and operating areas.

Like the streamlined train it helps *run the universe with less friction*, for wherever the Gospel is Christ is lived and obeyed, life becomes more peaceful, more fraternal. The absence of deplorable divisions among men is particularly noticeable in the missionary enterprise, for here one can really speak of the solidarity of purpose and of devotion to human elements, made sacred by their service to Christ.

Like the streamlined train it *makes possible more comfortable living* and a happier usefulness among nations and peoples, submerging prejudices, racial, religious and social and creates and maintains a spirit of Christian unity throughout. Like the streamlined train on which one can walk from one car to another without passing

through dangerous vestibules and feeling the jar and impact of curves and Y's, *mankind lives more comfortably since Christ has shown the way*, even in economics, in industry, in bread-winning and if He had His way every person would have a *stream-lined income sufficient to meet every need*.

And what is more, the missionary enterprise, like the stainless steel used in our streamlined trains *keeps humanity from gathering rust, from slipping back into paganism* and from leading mankind back to the paths of crass materialism and sensuous things. What is new in the streamlined train is ever new in every advance move of the missionary enterprise both at home and abroad in the brightening of life, the glorification of the truths of God, "Who so loved the world that He gave His only begotten Son that whosoever believeth on Him, should not perish, but have everlasting life."

Do you hold a ticket on this streamlined train?

Lest We Forget

There are very few churches in the homeland which can sign a declaration of independence and say "we never at any point have received any support from the Board of Home Missions". The history of our churches, when fully revealed, would mark the majority of churches as being of missionary origin, who from their first step through the strides which they took on later, were thus enabled through the support of Home Missions.

Man's great sin is ingratitude and one of the church's great sins is forgetfulness of the past and of the Board of Home Missions, which has given life to many of its institutions.

But not only piety commands gratitude but the beneficial service which has been rendered to individuals, to the community, to the country, to patriotism, to citizenship, to community morale and to the physical structure of our cities and our rural communities.

Surely nothing that is truly American in spirit, in character, in social and in moral value and in religious import, is foreign to the parent inspiration of Home Missions. When pleas are made for men and money in

support of Home Missions, we might well remember, that we are doing nothing less than giving others a chance such as we had at some point in our history, and that in propagating missions and spreading the work of expansion, church cooperation, church leadership, we are building new communities, a new country and a new world.

Only the arrogant mind can check off responsibility for the maintenance and perpetuation of this blessed work of National Missions. Grateful people will ever remember in words, in loyalty and in material contributions, the imperial value and leadership of the cause of Home Missions in our church and country.

Two Hundred Dollars

That's a good start one of the laymen of our church made by sending in \$100.00 each to the Board of International and National Missions. Like the Macedonians, he gave part of himself to the Lord at the very beginning of the year and proved the fact that men still live, and since Harrisburg undoubtedly more such men still live, who consider it their duty and their privilege to share in the glorious work of Christian Missions.

That man might have used this \$200.00 for an automobile, for the comforts of life. We saw him recently. He could wear some jewelry and new clothes, he could travel, he could follow sports, and spend his money on himself and his pleasures, but he elected to do the other thing, the right thing; to first take care of others and that's truly Christian. God multiply his spirit in the men of our church.

Income Tax Reports

These days men are filing their Income Tax Reports. There is one item which confronts each one, the item of deductions and under that item the provision is made that deductions for charitable purposes to the amount of 15% are allowable by the government. That's a direct encouragement to people to contribute liberally towards the church, benevolent and missionary and educational enterprises. As a matter of fact, known statistics show that not more than 2% of incomes has been deducted as being contributed to churches and charitable institutions. The national organization for Stewardship and Welfare encourages the raising of that percentage and asks every person to come within the limit of 15% in his giving.

Recently the published income statistics of a very popular and successful business man in our country, whose income amounts to a quarter of a million dollars, showed that he had not given any more than a few paltry dollars to the church and none to missions. This is the time when every man must search his own heart and ask himself in how far he has met, not only the requirement of the government, but the challenge of Christ, to support and strengthen the church, her institutions and activities and thus to memorialize his spirit of stewardship.

When we sign, those of us who are privileged to hand in Income Tax Reports, no matter how small, may we not forget that proviso that we are permitted as a legal deduction, to give 15% of our income for the cause of Christ and the Church.

A Layman in Support of Foreign Missions — 1939

The following brief but striking address was delivered by Mr. Gus Schweitzer, an elder in Emanuel Church, Bridesburg, Philadelphia, and represents the type of laymen, who is truly missionary. We present this brief address in order that we may share his spirit and accept his challenge during the post-centennial year.

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is not responsible for the goods he sells. It is the business of the "firm." He is merely the seller. A city lives on the conscience of its people, that is, such conscience as they have. Dr. Niles Carpenter has said, "Civilization without cities is a poor civilization." Cities can provide for freedom from labor. They have worshipful churches and art galleries. They provide care for the sick. There is a city conscience that provides in great campaigns for the needy of all faiths and of no faith. But the city-dweller is dependent on spiritual strength. He must have an alert conscience or he cannot live with his fellows safely. This the church must provide. It must also provide a ministry of reconciliation, in the spirit of Jesus Christ, both between individuals and between groups and races. The Church must provide a pastoral ministry that deals with persons and with individuals as such. The city church must keep the freshness of religious experience. Neither a city nor a city church can exist on tradition.

The Woman's Missionary Society

MRS. EDWIN W. LENTZ, EDITOR

Plan Worthwhile Advance

ALTHOUGH the shortest month on the calendar year, February brings many special days. To the patriotic minded, and to the joy of school children, the birthday celebrations of our Nation's great men are of first importance. To the romantic, the month offers St. Valentine's Day. To the spiritually inclined it brings the beginning of the Lenten Season with its worship and sacrifice. To the "weather-minded" it furnishes the old tradition of "Ground Hog Day"—and spring in the offing. In addition—to the missionary woman it sounds a warning note that March is not far behind, the time for reviewing and assembling annual reports, preparatory to the Spring Classical Meetings.

In this first year of the Triennium, with two more years to function as a Classical Society until the merger of the women's work becomes effective, let us plan well and wisely in order to keep interest and enthusiasm in every department of the Woman's Missionary Society. Within recent years we have become familiar with National organizations listed and known by letters of the alphabet. In thinking and planning for the future we find ourselves looking to "A New Deal Program" for the women's organizations of the Church. This new undertaking challenges us. For us P.W.A. means Plan Worthwhile Advance group. This must be the key-note in progress for the women's activities.

Within the next two years we need prepare ourselves to participate whole-heartedly in the program of Advance offered by our Church, particularly through the Women's Guild. Let us make a study of the new organization. For this we have the minutes of the General Synodical Society, May, 1938. Let us prepare ourselves to discuss it in the Classical meetings: let us familiarize ourselves with the set-up in order to give and get information. We serve best by being "loyalists" to our present organization and to Worthwhile Advance. . . . What is "loyalty?"—Faithful devotion: constancy to a purpose or ideal. There are many things to which we owe constancy and devotion . . . first of all to ones self. Few of us seem to realize that we are debtors to ourselves. If we ourselves

are not fine and noble, we can give nothing fine and noble to those whom we wish to lead into the program of Advance.

Loyalty to ones self consists in letting the best within one have sway without thwarting it by wrong choices, insinuations or indifference. It is the responsibility of every woman in the Woman's Missionary Society to make the best of that with which she has been endowed in order to further the purpose of her organization. Her reward is in the satisfaction she enjoys.

Life imposes many obligations. We own allegiance to our families, our friends, our neighbors, our Church and its agencies; to our ideals and our religion. We speak of being a free people, yet no one is free. No one can live unto himself. As we view the large possibilities of a greater woman's work we realize our fine opportunity to put into practice loyalty to our cause. We owe devotion to all other women of the church, to the women on our mission fields, to every living creature who knows not Christ. We must avoid selfishness by caring for others. Selfishness is the curse of the world. We see this evidenced daily in the hostility of nations toward other nations. Loyalty is an antidote for selfishness. When we think too lovingly of ourselves—be it as individuals or nations, we are apt to think too little of others and their needs. As Christian women let us not be niggardly with our loyalty and our devotion.

At our Spring meetings, let us plan true advance—the kind that looks to greater devotion to the Woman's Missionary Society, stronger friendships with all the women of the church, higher ideals and purposes for ourselves. Let us plan to have the Woman's organization really live for the high things of earth: may we write its name in kindness, in love and mercy—write thus daily upon the hearts of those we meet. Then can we be leaders in creating a forward looking woman's organization for the womanhood of the church. Then will we measure to the noblest ideals—those given to us by Jesus of Nazareth.

HILDEGARDE ALICE LEICH.

The Baghdad School for Girls

By HELEN G. GLESSNER

WHEN you visit the American School for Girls in Baghdad they will show you, with a sly smile, their violet bath-room with its lavender tub and other fixtures, installed by the Egyptian consul who formerly occupied the building. This is their little joke and they always delight in showing it to you but it isn't the bath-room you go there to see.

The American School for Girls is a piece of mission work which is a joy to all of us who are in any way connected with it and a blessing to the girls of Baghdad. Although I had been in and out of the school-building on various occasions, I had not seen the school in actual operation for a number of years, and when I visited it late in October, I left with a feeling of thankfulness that here was a part of our work which was really going ahead. Sometimes in Moslem countries we become so discouraged that we wonder whether we are accomplishing anything. So it is a real joy to see the girls' school in action.

The school is ideally located next to a large municipal park in a locality more or less free from the sounds and smells so prevalent in the East. Girls come from all classes, nationalities and religions. This year the Moslem girls form 60% of the enrollment, and come definitely because of the Christian principles taught there. Most of the parents won't admit this for they bring their daughters to the principal saying, "We want our daughter to be in your school because girls trained in this school learn good character." Good character! From what do they develop these good characters? From nothing other than the Great Teacher whose precepts and example are taught daily in the school in both word and deed. What a joy when they realize the Christian way is better even though they won't admit it.

During my visit to the school I stepped into a room crowded to overflowing with little girls singing, in Arabic, that old favorite of children, "Sweetly sing, sweetly sing, Praises to our heavenly king." Then the teacher gave them their Bible lesson. There were all kinds of girls in that room, rich and poor, light and dark, Christian, Moslem, Jewish, some appealing in their sweetness, and others pathetic in their wistfulness, but for all the lesson was the same, "God is Love".

A description of the Baghdad School for Girls would not be complete without some mention of its teachers. Our American staff has always been extremely small and were it not for the devotion and cooperation of the teachers the Christian influence of the school would be very slight. Teachers come year after year from their comfortable homes in Syria to Baghdad where their living conditions are often difficult, to work in a mission school for less money than they could get elsewhere because they are devoted to the mission work. Those who have been with us for years come from fine Christian families and are themselves of sterling character. One teacher, said to me, "I was offered another job in Beyrouth but I feel my place is here." Without teachers of that sort we would labor in vain. So, when you think of the mission school in Baghdad, think of the eastern teachers and thank God for their devotion and sacrifice to a great cause.

The status of women in Iraq is gradually improving and therein lies a great challenge to the women of our church. In the years to come women of education, poise and character are going to be needed; and what a contribution we can make through the American School for Girls in Baghdad, a school which is admittedly the best character-building school for girls in that great city.

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tions. Recently a movie theatre in a large city showed a film, "The Assassin of Youth", supposedly depicting the menace of the marijuana weed. But the picture was entertaining rather than deterring. Had they shown scenes in penitentiaries, and the people who are there because they committed a crime while under the influence of the weed, that would be real education.

Aside from profits in money, there are other types of profit which motivate people—prominent position and high office, publicity, fame, promise of ease and security.

The only army that ever will succeed is the army of Christian Citizens, carrying on its flying banners—this great commandment, "Thou shalt love thy neighbor as thyself!" Have you enlisted?

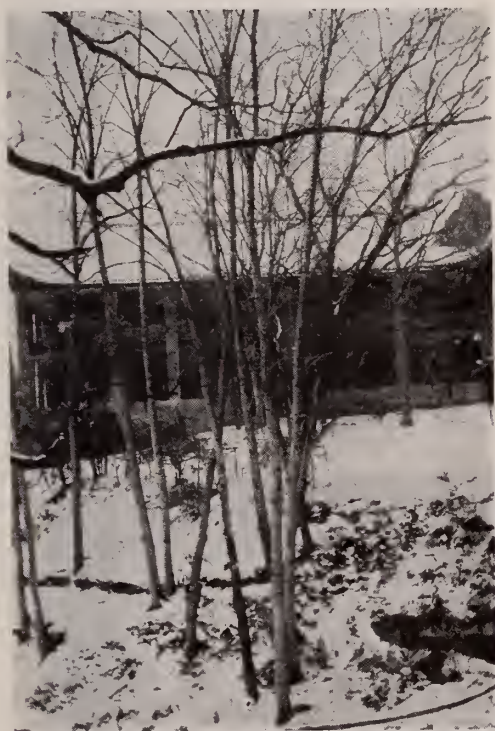
MRS. C. P. HOLTOM,
C. C. Chairman, Ohio Synod.

Fall Term 1938 at Chen Teh



CHEN TEH GIRLS' DORMITORY,
BEAUTIFUL AND INVITING IN
CLEAN WHITE-WASHED WALLS - -

*Then came war and the need
to hide.*



Chen Teh Girls' Dormitory, drab and withdrawing in its war coat of black-washed walls. Within its shelter, Chen Teh girls share their protection, and whatever remains of comforts with school girls from the war-zone of China. At present Chen Teh enrollment is 440. See picture of the student group, page 16, *January Outlook of Missions*.

OUR fall term reports are late this year. This is an unavoidable result of the war pressure circumstances. Most fortunately, all the regular Station work is open, with the schools, the hospital, and church filled to fullest completely stretched capacity. Eastview has some more than 400 pupils; the Nurses' Training School has filled up with some local but mostly transferred students; Chen Teh has a present enrollment of 441. All church services find the church auditorium completely filled. Fuh Siang Girls' Middle School is housed in part of the Women's Work Building, in a small two-story Primary School Building in Chen Teh yard, in three Chen Teh class rooms; and four Fuh Siang teachers share one sleeping room in Chen Teh dormitory.

During the summer, at different times Chen Teh housed divisions of four refugeeing Anhwei Girls' Schools, as these students were making their brave trek to the farther and safer West. About mid-summer there came the request to assist in giving temporary housing to Fuh Siang, the Girls' Senior Middle School, at Changsha, in which our Mission is a co-operating unit. Chen Teh delayed replying to this request from Fuh Siang until we heard definitely that our own sister school, Zierner at Yochow, would move into the Yochow near country-side instead of trying to trek to Yuanling. Soon after mid-August, Zierner had decided to move to a small country district near Yochow, and Fuh Siang decided to come to Yuanling.

Chen Teh took registrations and opened school according to schedule on September 10th. This year, Chen Teh had to use Entrance Examination grading scale to keep the school's enrollment within class room capacity. In giving Fuh Siang some space, Chen Teh had released all special course rooms, and the school maintained the number of classes which they had announced. The enrollment for the term is Kindergarten, 59; Grade 1, 49; Grade 2, 36; Grade 4, 33; Grade 5, 48; Grade 6, 30; Total Primary School—295. In Junior Middle two divisions of Junior I there are 76; Middle 2, 44; and Middle 3, 26.

In the Dormitory, the number of students taking full room and board are 100; teachers living in the dormitory, 13 Chen Teh teachers and four Fuh Siang teachers; four pupils have food sent in. Besides these teachers and pupils, there are seven school servant helpers and two refugees living in the school. This makes a total of 130 pupils, teachers and helpers in the dormitory. Besides these, 23 pupils take their noon meal in the school dining room. The teachers' rooms have three and four teachers in each room, while double-deck beds for students fill one sleeping room and the entire upstairs hallway between the two rooms where single beds are used.

We are happy for our Kindergarten this year that they have Miss Chang, daughter of Rev. Chang, of Yochow field, to teach in the Kindergarten. Miss Chang has had a good

Kindergarten Teacher-training course in the Laura Haywood Kindergarten Training School (former Methodist Mission School) in Soochow. (The school has been destroyed within the past year by the war activities.) Miss Chang not only is a well-trained teacher for the Kindergarten work, but she is also a pleasant and helpful Christian fellow-worker. The little tots are responding very naturally and happily to her guidance. The two Kindergarten teachers, Miss Chang and Miss Yuin have made the Kindergarten rooms the choice place of interest for all school visitors, for who wouldn't be gladdened to see fifty-nine little tots happily looking, pointing and singing together:

"Five little sparrows, sitting in a tree,
One flies away, leaving only four . . .
Four little sparrows, sitting in the tree,
One flies away, leaving only three . . .
Three little sparrows, sitting on a tree,
One flies away, leaving only two . . .
Two little sparrows, sitting on a tree,
One flies away, leaving only one . . .
One little sparrow, sitting all alone,
He flies away, and then there isn't any!"

More enjoyable, though, than these songs and drills is the rhythm band they are practicing. They have bells, blocks of wood, clappers, two small drums and sound-rings. Just today, their rhythm band practice had an appreciative fond-parent audience as Miss Chang was giving a band-master drill practice.

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HAPPY KINDERGARTEN CHILDREN

Promotional Visit to the Western Districts

ELSA REICHENBACH



MRS. ELSA REICHENBACH
EXECUTIVE SECRETARY, WOMEN'S UNION

MONTHS of preliminary correspondence with the presidents of the districts, the pastors of local congregations, the officers of District Unions, Federations and Local Societies went into the planning of an itinerary through the Districts "farthest west," the Pacific Northwest, California and Colorado, sections where Evangelical population was sparse, areas which have an inferiority complex because of this isolation and people whom we perhaps have somewhat neglected. There is reason for this but perhaps no justification for that reasoning. Immediate needs, and societies in close proximity with the office are always served better, while groups "farther out" wait patiently.

After arranging the work in the office, giving responsibilities to the two efficient girls in charge, I set out on July 27th with five pieces of baggage—a large grip of literature, a typewriter, a brief case and two suitcases full of personal necessities. It was to be an extended itinerary. Plans which would keep me in the field almost three months had been laid. There were farewell gifts, farewell luncheons, etc., that I almost felt as though I were going to the Madras Conference.

My first stop was at Sugar City, Idaho. The name has nothing to do with the barren sagebrush country. Here again one thanked God for revealing "irrigation" to mankind. But, "Out where the West begins," the hand-clasps are heartier, the smiles are a bit broader and hospitality reigns supreme. Such I experienced immediately as I was ushered into the lovely ranch home of Mr. and Mrs. Henry Bauer, and their genuine mother, Mrs. Conrad Bauer. With a family reunion in progress they still found adequate room for me. The all-day meeting was held at a government camp on Warm River. It was a basket picnic in the morning. Here I gave my initial German address (something I soon became accustomed to in this area where many of our Russian Germans abide), and an English address in the afternoon. Men, women and children attended these meetings. From thence to Paul, Idaho, where Rev. O. Wichman is serving a small Russian German church. The society was to meet in the evening, and it turned out to be a church service. For the men had to bring the women and were also interested in hearing what "this woman from St. Louis" had to say. The confirmands had prepared several choir selections and rendered selections of instrumental music. The addresses again were in English and German. The meeting was conducted in the German language. These friends of ours from the sugar beet and sagebrush country had never heard of the Women's Union. They were interested in the monthly program and Thank-offering. When I mentioned the great need for help in India, someone said "Hasn't all of that been taken care of by this time." Tho isolated, yet pioneering and succeeding in some of the higher ideals of Christian women's organizations, they operated under the following plan—

- 1—That every woman who is a member of the church is also a member of the women's society.
- 2—There were no dues, but a free-will offering to which each member gave freely. As she placed her offering into the basket she recited her favorite Scripture verse.
- 3—Each member participated in the reading of the Scripture (in many of our societies women are so reluctant when

asked to participate in the program).

4—Each member brought other educational contributions to the meeting.

Early the following morning I boarded a one-car motorized train for a four-hour broncho-backing ride over endless rolling mountains of sagebrush. The destination was Payette, Idaho, where the Beutenmueller's hold forth. Great preparations had been made for this meeting and the evening was well spent. The Pacific Limited took me over the mountains to Pendleton, Washington, where the smiling faces of Mr. and Mrs. Frank, their little daughter and Rev. J. Berkenkamp greeted me. They had driven twenty-five miles from Walla Walla, Washington, to meet me. It was here that Pittman came to bring the gospel to the Indians long ago. I must have shared his feeling for I also had a message for this area. Women's work was new to these good women of Russian German extraction. According to their tradition the woman has no place in the activities of the Church or anywhere else outside of the home. A women's organization is suppressed. The men are active in "Bruedder Vereinen." Here, however, through the efforts of the pastor and his wife there is an older women's German society, and a younger women's English society. Each had a meeting and were anxious to also do their part in the Larger Kingdom work. An air-conditioned bus carried me, bag and baggage, through mountains of Washington wheat fields, where for six hours one saw nothing but wheat. Spokane, for a Sunday morning service and an afternoon lawn party and reception for women, was the destination. Everywhere one met the same enthusiasm, the desire to have a share in Kingdom building, to carry on an educational program and to participate in the great Kingdom Work of the women of our denomination. Mrs. E. Ruehl was the hostess. Delightful hours were spent with her and her fine family. On Monday, Rev. W. Werth loaded me with my baggage and his family of four with baggage for three weeks' vacation into his Chevrolet, as only Rev. Werth can load a car and we were off for a two-day trip to Everett, Washington. This was the final climb over the last range of mountains, and the last lap of the journey to the Coast. We did a bit of sight-seeing—the monstrous feat of engineering, the Coulee Dam, was en route. There men freeze up mountains in the summer



THE FINAL CLIMB—MT. RAINIER
IN THE DISTANCE

time to prevent landslides, they direct the course of rivers at will. They mix and pour concrete by the carload with greater ease than the housewife mixes a cake batter. They speak only in superlative figures, which our feeble average minds found difficult to comprehend.

An evening meeting in the little town of Quincy, with a smaller congregation of big ranch owners, sowed the seed for future women's work in the church. This congregation has no women's society. The trip through the mountain pass to Everett was lovely. Everett is the charge of the District President, Rev. C. Warber. The society and the pastor's family had made great preparations for this visit. A luncheon with the address on Women's Union Methods was scheduled for the following day. Then there was an open date for a bit of sight-seeing, salmon trawling, office mail and a multitude of personal needs. Next to Seattle where the society had scheduled an all-day meeting. Again the methods, the work and the future of the women's work was discussed. The society was a gracious host in many ways. The day closed with a bit of sight-seeing, escorted by the pastor, the Rev. A. Binder and a dinner at the home of the president of the District Union, Mrs. H. McElroy. "A day well spent" is written on that page of my diary. Tacoma, Washington, where the Juelings are in charge provided for a women's meeting on Saturday evening, an opportunity for greetings in the Church services the next morning, and a mass meeting of the women

of Everett, Seattle and Tacoma on Sunday afternoon. Many came from the neighboring cities to enjoy the helpful service and discussion in this meeting and to partake of the excellent hospitality of the local women. This concluded the work in Washington, but the thought of meeting with many of these women in a ten-day session at the Leadership Training School at Boring, Oregon, caused one to look forward to this with much anticipation.

(To Be Continued in March)

"The Reading Public"

HAS Madras registered with it? According to the claims of publishers, "Time" is a magazine of "the Reading Public." The Christmas issue gave three columns, with very good pictures, to the Madras Conference. Very shortly there will be appearing in "Life" a ten-page spread of Protestant Missions throughout the world. This will have beautiful pictures, with interesting captions, of the Madras Conference. Of course those of us who heard, remember the characteristic radio talk of Lowell Thomas on opening day. One of the finest interpretations was published in "The Christian Century", issue of September 7, 1938. The latter might not be counted as "of the Reading Public" but it is one of the most widely read of religious journals. Distinctly belonging to the "Reading Public" were the news items, editorials and stories published by more than 150 large dailies in 95 cities. E. K. Higdon, director of Madras publicity, says that he attempted to use the Madras Conference as an occasion for interpreting Christianity. Magazines and newspapers opened their columns to his "product"—the final test of success.

Dedication of a Christian Home. Recently the Woman's Missionary Society of Campbellsport, Wisconsin, held their monthly meeting in the new home of Mr. and Mrs. Harvey Kippenham. Following the meeting, the Rev. John Mohr conducted a dedication service in which all members present and their husbands participated. Several appropriate hymns were sung by the group followed by prayer and the dedication of the home to Christian love and principles.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

This is the last call for Day of Prayer material. Programs—Adult, Young People's are 2 cents each per copy, \$2.00 per 100. Children's programs are 1 cent each, \$1.00 per 100. Please order your supplies early.

There are still enough Prayer Calendars to supply those who have not ordered. There is power in united prayer. Join with the women and girls of our Church in the Fellowship of Prayer monthly, and with the women of the world on the World Day of Prayer, February 24th.

During February and March the Post Madras meetings will be the order of the day. Watch your local papers for time and place of meetings to be held in your vicinity. Co-operate! Attend!

For April: Remember to tell the story of the "Dedication of a Christian Home in Rhodesia." Two women might represent the stories told in the leaflet "Houses or Homes." In fact the leaflet may be dramatized. The drama to be in two scenes, a House, a Home. The prayer may be copied and prayed in unison by the entire Society.

Vitalize the discussion on "The Stewardship of Christian Parenthood." Additional copies of leaflet are available at 5 cents each. Follow the suggestions in the Folder. Make the meeting a husband and wife gathering. Assign questions to men. "Growing Together in the Family," 50 cents; "The Home in Transition," 10 cents; "The Home in a Changing Culture," \$1.00, are three books which, during March, might be read with profit. They will prepare you and the members for hearty participation in the April program.

The Lenten period is near. It is the time when many engage in Foreign Mission Study. For advanced study groups we suggest "The Church Takes Root in India," by Basil Matthew, 60 cents; "A Course For Adults on India," by Dr. T. H. P. Sailer, 25 cents, contains teaching and discussion plans, based on the study and reading books on India. "Moving Millions: The Pageant of Modern India," 50 cents, is a charming symposium. While written for adults it is also recommended for older young people. "How to Use," 15 cents, will help to make the study of "Moving Millions" most attractive.

For Young People and Girls' Guilds we offer "Dinabandhu," 60 cents; "A Course on India for Young People," 25 cents; "Fun and Festival from India," 25 cents; "Freedom" (1930), 25 cents, and "All in a Day's Work" (1929), 25 cents. For Seniors and Intermediates: "Tales from India," 50 cents; "The Star of India," 50 cents; "A Course for Intermediates on India," 25 cents. Wall Maps of India, 60 cents.

For children there is a wealth of material on India. "Shera of the Punjab," 50 cents, and its "How to Use," 10 cents; "The Golden Sparrow" (Juniors), 50 cents; "Bhaskar and His Friends" (Primary), 50 cents; "A Sari for Sita," a new primary story, 25 cents. The Green Friendly Book (Primary), 40 cents; "The Three Camels" (Kindergarten), 25 cents; "Two and an Elephant" (Kindergarten), 40 cents; Picture Game of Prema, 20 cents, and "If I Lived in India" (Junior), 40 cents. Panel Posters on Life in India, 50 cents. Picture Map of India, 50 cents; The Birth of Christ Post Cards, an Indian conception of the Nativity are 1 cent each. These might well be used for invitation purposes for all age groups.

"Star Child" is a short play about India for intermediates. Seven girls, 30 minutes, 25 cents.

The October issue of the *Missionary Review of the World* is devoted in its entirety to India. Twenty-five cents invested in a copy will be money well spent. The January issue of the *Review* contains pertinent articles and methods on "How to interest Men in Missions." Consult your library or send 25 cents to the Missionary Review Publishing Company, Inc., 156 Fifth Avenue, New York. The magazine is \$2.50 per year.

Order Day of Prayer and India materials at once! Did you send for your Prayer Calendars? \$1.50 per dozen.

Societies residing in the area of the Eastern Depository, order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

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Our most difficult problem is to decide what we should do in case of a real Air Raid, we have had two raid alarms, and must be prepared. We are hoping to avoid the panic which comes with Air Raid signals, and the school is planning definite places of assembling. The school has built two 40-capacity dugouts, and the Recitation Hall has a fairly well-protected basement. Pupils who do not go to their homes will be assigned to some place of retreat. For both, the Recitation Hall and the Dormitory we have American flags that are to be rolled out on the roof at the sound of the first alarm signal. We use these identifications of American property, not because we can be certain of immunity from bombing, but because it is our only and our rightful way of indicating that our institutions are non-belligerent, non-martial and under the property and support of a neutral country.

For this school, two years ago it would have been unimaginable that we should so quickly be crowded to this capacity. Two years ago, we were just beginning to plan for as many in the entire Junior Middle as we now have in the two divisions of one class. It is infantile now to talk of crowding, lack of conveniences, or lack of anything: these are times when we do the best we can with what we have. And times when we share all that we have. Four hundred and forty Chen Teh girls, and two hundred and twenty Fuh Siang girls scheduling times in using the same Assembly Hall, sharing class rooms, and scheduling times for use of the three yard ball-game courts for athletic games and drills, going in and out the same gate and meeting on the same school walks makes a big number of girls for our school community. Contact with these girls from other places and from a higher school should be good for our Yuanling and farther-interior girls. The big group of them here attests and challenges the opportunities of Christian Mission Schools. Chen Teh maintains the schedule of a week-day Bible class for every class in school, and full

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New Year's Greetings to a New Woman's Missionary Society

Eastern Synod—Tohickon Classis has a new Society to its credit. Mrs. William H. Cogley, Secretary, organized a Society in Grace Church, Bethlehem, December 15, 1938, with eleven charter members. Mrs. Theodore C. Brown, 930 Itasca St., Bethlehem, is President; Mrs. Stanley Ruth, 937 Broadway, Bethlehem, Treasurer. Every secretary received her packet and was impressed with the importance of starting right.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Suggestions for the New

President

MARCH is the month for the election of officers. In order that things may move smoothly we are making a few suggestions to the newly elected president. Be familiar with the Handbook. One copy was included in the 1938-1939 Program Packet. Additional copies may be procured at ten cents each from the Literature Depositories.

The president should call a meeting of the officers and counsellor to appoint the secretaries of departments and the committees: program, membership, social. If the committee to arrange for the Silver Birthday observance has not already been appointed, be sure to appoint one at once.

In conference with officers make definite plans for missionary activities in the coming months. Here are a few suggestions: appoint several members to bring to each meeting news flashes from the mission fields (home and foreign). These may be gleaned from **THE OUTLOOK OF MISSIONS** and **THE MESSENGER**. With the rapid changes in world situations and conditions, it is quite essential that we keep informed.

Select from the leaflet "Let's Pack A Box" one of the projects on which your Guild would like to work. If you do not have a copy of this leaflet, send for one to your nearest Literature Depository. Get the girls interested in the Reading Course by occasionally having a brief review of one of the books. Urge every one to read the four books of the Bible. For one of the monthly meetings have as guests the boys of your church. Be sure to invite the pastor. The April program, beginning the study of India, ought to interest the boys. Make arrangements that guests and members are introduced. This is the time to think of Summer Missionary Conference or Summer School. Plan to send someone to take one of the missionary courses. Earnest effort and prayer can accomplish great things.

At St. Mark's Church, Reading, Pa., a Mission Band with 45 Charter members was organized by members of the Girls' Missionary Guild. This is an act of "Passing on the torch."

Mission Band

Children's leaders will wish to use the "Story for the Children" which appears each month in "Missionary Review of the World." This can be used in Church School, Mission Band or Junior Christian Endeavor.

Dolls' Festival

AT CHRISTMAS time the stores were filled with dolls representing all nations. These exact replicas of peoples gave marvelous opportunity to the children for interest in other countries. Have your children had a "Doll Festival?" Many children are making a collection of dolls from other nations. Many dolls have been added to the collections with Christmas gifts. The children will be happy to share their dolls in a "Doll Festival." Plan with your leaders for a "Doll Festival", assuring the children that grown-ups will take the best possible care of the precious possessions. The dolls should be arranged according to sections of the world or continents. In preparing for this Festival guide the children to search for information about the countries represented. At the Festival, as the guests view the dolls, permit the children to tell of the countries. In Japan the annual "Doll Festival" comes in March. The children might like their "Doll Festival" in the same month. "Midnight Rustlings" a story by Annetta H. Winter could be used in connection with the observance. Price 5c. Order from either Literature Depository.

(Continued from Page 62)

Bible Class attendance is given this year for all classes from Kindergarten through Junior Middle. Of our nineteen teachers this year, sixteen are alert Christian personalities. Since we are living in times of uncertainty and times of changes and shifts in institutions, we can only say that the present is filled with great chance and challenge.

GRACE W. SNYDER.

October 22, 1938.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

East Pennsylvania Classis — Mrs. Percy Weandt, 725 4th Ave., Bethlehem, Pa. Mrs. Morris Deysher, 1436 Centre St., Bethlehem, Pa. Mrs. Mabel A. Heimer, R. D. No. 3, Nazareth, Pa.

Goshenhoppen Classis — Rev. George G. Greenawald, 35 W. Philadelphia Ave., Boyertown, Pa. Mrs. Lester Stauffer, 32 W. Philadelphia Ave., Boyertown, Pa.

Lancaster Classis — Mrs. Betty W. Jones, W. Stiegel St., Manheim, Pa.

Lebanon Classis — Mrs. Frederick J. Spangler, 446 N. 7th St., Lebanon, Pa. Rhoda R. Mohn, 39 New Holland Ave., Shillington, Pa.

Philadelphia Classis — Mrs. Harvey R. Jones, 150 E. Butler Ave., Ambler, Pa.

Schuylkill Classis — Mrs. Adam C. Schellhase, Nice St., Frackville, Pa. Miss Pauline Zehner, 222 Gay St., Tamaqua, Pa.

NORTHWEST SYNOD

Milwaukee Classis — Mrs. H. G. Settlage, 417 Wisconsin Ave., Waukeshae, Wis.

OHIO SYNOD

Northeast Ohio Classis — Mrs. Pearl M. Hope, 786 Kenmore Blvd., Akron, Ohio. Audrey Wolfe, Clinton, Ohio.

PITTSBURGH SYNOD

Westmoreland Classis — Mrs. Maud K. Smith, 131 Arch St., Greensburg, Pa.

POTOMAC SYNOD

North Carolina Classis — Mrs. H. C. Keller-meyer, 211 Depot St., Concord, N. C.

MEMBERS IN MEMORIAM

EASTERN SYNOD

Goshenhoppen Classis — Mrs. Irvin B. Stauffer, 308 E. 4th St., Boyertown, Pa. Mrs. Oliver W. Sabold, 314 W. Philadelphia Ave., Boyertown, Pa.

Lancaster Classis — Miss Zillah Leaman, 55 Clark St., Lancaster, Pa.

Philadelphia Classis — Miss Catherine Ann Greenover, Phoenixville, Pa. Mrs. C. Fred Knebler, 25 Narbrook Park, Narbeth, Pa.

Wyoming Classis — Miss Mary Bucher, 109 Centre St., Milton, Pa.

NORTHWEST SYNOD

Milwaukee Classis — Clara Engel, Milwaukee, Wis.

OHIO SYNOD

Central Ohio Classis — Mrs. Minnie Foucht, Thornville, Ohio.

East Ohio Classis — Miss Elsie Fisher, 1307 Woodward Place, N. W., Canton, Ohio.

PITTSBURGH SYNOD

The Synodical Society — Rev. David B. Schneider, D.D., Sendai, Japan.

POTOMAC SYNOD

Virginia Classis — Charles J. Seibert, Martinsburg, W. Va., R. D. No. 1.

GENERAL SYNOD

Rev. Herman L. Streich, St. Louis, Mo.

Christian Citizenship Department

MRS. F. E. BOICEGRAIN

Damaging Lives for Profit

THE most precious thing God puts into this world is a human life. Since early time, laws have been made to protect and make life secure. How very revolting to learn of the greedy few who are exploiting lives—and for profit's sake!

At one time the traffic in human slaves, the wide prevalence of sweat-shops, the forced labor of men and women at dangerous occupations, was shocking. Public conscience has mobilized against these practices, and they are gradually being reduced.

But what of the profiteers who are secretly goading us into international strife, so they may make fabulous dividends from the sale of war munitions!

What of the liquor traffic! Liquor corporations move heaven and earth to prevent restrictions on their rights to advertise everywhere. And yet each advertisement is another case of a few men being willing to damage millions of lives—for profit. Three cheers for the popular ladies' magazine which devoted a full page in its December issue to tell its readers it would not try to influence them by printing liquor advertising!

Tobacco cost this nation about three billion dollars last year, which means profits for the tobacco barons. But what does it mean to our smoking youth?

A secret organization of amazing complexity reaches into every corner of our country, selling narcotic drugs. Lately marijuana has become a menace of considerable propor-

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Our World-Wide Staff of Missionaries

"Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

INDIA

<i>Date of Arrival</i>	<i>Name</i>	<i>Residence</i>
1893	Rev. J. Gass, D.D.....	Raipur
1896	Mrs. J. Gass	Raipur
1907	Miss M. Adele Wobus.....	Parsabhader
1912	Rev. H. A. Feierabend.....	Khariar
1922	Mrs. H. A. Feierabend.....	Khariar
1912	Rev. J. C. Koenig.....	Parsabhader
1916	Mrs. J. C. Koenig.....	Parsabhader
1913	Rev. Theo. C. Seybold.....	Raipur
1918	Rev. M. P. Davis, D.D.....	Mahasamund
1918	Mrs. M. P. Davis.....	Mahasamund
1921	Rev. John H. Schultz...	Baitalpur-Chandkuri
1921	Mrs. John H. Schultz...	Baitalpur-Chandkuri
1921	Rev. Armin F. Meyer.....	Khariar
1921	Mrs. Armin F. Meyer.....	Khariar
1921	Rev. M. P. Albrecht.....	Chandrapur
1921	Mrs. M. P. Albrecht.....	Chandrapur
1925	Miss Hedwig Schaeffer	Raipur
1925	Rev. Emil W. Menzel.....	Bisrampur
1925	Mrs. Emil W. Menzel.....	Bisrampur
1926	Sister Minnie L. Gadt, R.N..	Baitalpur-Chandkuri
1926	Rev. Wm. T. Baur, Jr.....	Bisrampur
1926	Mrs. Wm. T. Baur, Jr.....	Bisrampur
1929	Dr. E. W. Whitcomb.....	Baitalpur-Chandkuri
1929	Mrs. E. W. Whitcomb...	Baitalpur-Chandkuri
1930	Miss M. Magdalene Kroehler. R.N.....	Tilda
1931	Dr. H. H. Gass.....	Baitalpur-Chandkuri
1931	Mrs. H. H. Gass.....	Baitalpur-Chandkuri
1932	Sister Alma Jungermann. R.N.....	Tilda
1934	Rev. Harold G. Freund, M.D.....	Tilda
1937	Mrs. Harold G. Freund.....	Tilda
1935	Rev. Theo. Essebagggers..	Baitalpur-Chandkuri
1935	Mrs. Theo. Essebagggers..	Baitalpur-Chandkuri
1939	Miss Naomi Blalock.....	Raipur
1939	Miss Hazel Painter.....	Parsabhader

JAPAN

1887	Mrs. David B. Schneder (Retired).....	Sendai
1896	Rev. Paul L. Gerhard, Pd.D.....	Sendai
1902	Mrs. Paul L. Gerhard.....	Sendai
1901	Miss B. Catherine Pifer.....	Tokyo
1905	Rev. William G. Seiple, Ph.D.....	Tokyo
1905	Mrs. William G. Seiple.....	Tokyo
1905	Miss Mary E. Gerhard.....	Sendai
1906	Rev. Elmer H. Zaugg, Ph.D., D.D.....	Sendai
1906	Mrs. Elmer H. Zaugg.....	Sendai
1907	Miss Kate I. Hansen, Mus.D.....	Sendai
1907	Miss Lydia A. Lindsey, M.A.....	Sendai
1911	Rev. Carl D. Kriete, D.D.....	Sendai
1911	Mrs. Carl D. Kriete.....	Sendai
1914	Rev. Alfred Ankeney	Sendai
1923	Mrs. Alfred Ankeney	Sendai
1916	Mrs. F. B. Nicodemus.....	Sendai
1917	Mr. Oscar M. Stoudt.....	Sendai
1917	Mrs. Oscar M. Stoudt.....	Sendai
1919	Rev. Frank L. Feserman, M.A.....	Sendai
1919	Mrs. Frank L. Feserman.....	Sendai
1920	Rev. W. Carl Nugent, S.T.M.....	Yamagata
1920	Mrs. W. Carl Nugent.....	Yamagata
1921	Rev. George S. Noss, M.A., Th.M.....	Aomori
1921	Mrs. George S. Noss.....	Aomori
1922	Rev. Gilbert W. Schroer, M.R.E., Ph.D.,	Morioka
1922	Mrs. Gilbert W. Schroer.....	Morioka
1928	Mr. Robert H. Gerhard, M.A.....	Sendai

JAPAN (Continued)

<i>Date of Arrival</i>	<i>Name</i>	<i>Residence</i>
1921	Mrs. Robert H. Gerhard.....	Sendai
1929	Rev. Marcus J. Engelmann, S.T.M..	Wakamatsu
1929	Mrs. Marcus J. Engelmann.....	Wakamatsu
1929	Miss Harriet P. Smith.....	Sendai
1929	Mr. Charles M. LeGalley.....	Sendai
1930	Mr. Carl S. Sipple, M.A.....	Sendai
1928	Mrs. Carl S. Sipple.....	Sendai
1933	Miss Margaret Garman	Sendai
1935	Miss Alice M. Hsley.....	Sendai
1935	Miss Alma C. Naefe.....	Sendai
1938	Miss Margaret R. Kriete.....	Sendai

CHINA

1905	Rev. Paul E. Keller, D.D.....	Lingling
1905	Mrs. Paul E. Keller.....	Lingling
1906	Rev. J. Frank Bucher, M.A.....	Yuanling
1906	Mrs. J. Frank Bucher.....	Yuanling
1906	Rev. Edwin A. Beck, M.A.....	Yoyang
1906	Mrs. Edwin A. Beck.....	Yoyang
1908	Miss Alice E. Traub, R.N.....	Yoyang
1911	Rev. Ward Hartman	Yungsui
1911	Mrs. Ward Hartman	Yungsui
1913	Miss Gertrude B. Hoy, M.A.....	Yoyang
1914	Miss Mary E. Myers, R.N.....	Yoyang
1917	Miss Minerva S. Weil.....	Yuanling
1919	Rev. George Randolph Snyder, M.A.,	Yuanling
1921	Mrs. George Randolph Snyder, M.A.,	Yuanling
1919	Rev. Sterling W. Whitener.....	Yoyang
1919	Mrs. Sterling W. Whitener.....	Yoyang
1920	Miss A. Katharine Zierdt, R.N.....	Yuanling
1924	Rev. Paul V. Taylor, Ph.D.....	Kweilin
1924	Mrs. Paul V. Taylor.....	Kweilin
1925	Rev. Theophilus F. Hilgeman.....	Yoyang
1925	Mrs. Theophilus F. Hilgeman.....	Yoyang
1933	Mr. John D. Beck.....	Yoyang
1936	Mrs. John D. Beck.....	Yoyang
1933	Miss Helen E. Brown.....	Yuanling
1936	Miss Lucile C. Hartman.....	Yungsui
1937	Miss Gertrude M. Zenk.....	Kweilin
1938	Rev. R. Pierce Beaver, Ph.D.....	Peiping
1938	Mrs. R. Pierce Beaver.....	Peiping
	Rev. J. Kenneth Kohler..	Under appointment
	Mrs. J. Kenneth Kohler..	Under appointment

IRAQ

1928	Rev. Jefferson C. Glessner.....	Kirkuk
1928	Mrs. Jefferson C. Glessner.....	Kirkuk
1937	Miss Elisabeth R. Calverley.....	Baghdad

HONDURAS

1921	Rev. Harold N. Auler.....	San Pedro Sula
1921	Mrs. Harold N. Auler.....	San Pedro Sula
1921	Miss Anna D. Bechtold.....	San Pedro Sula
1923	Miss Elise A. Goepfarth.....	San Pedro Sula
1924	Miss Louise Vordenberg	San Pedro Sula
1924	Rev. Fr. Andres	Yoro
1924	Mrs. Fr. Andres	Yoro
1924	Miss Bertha M. Scheidt.....	San Pedro Sula
1927	Miss Louise Kurz	San Pedro Sula
1927	Rev. Walter H. Herrscher.....	Pinalejo
1927	Mrs. Walter H. Herrscher.....	Pinalejo
1928	Sister Hulda Sturm, R.N.....	San Pedro Sula
1937	Rev. Elmer H. Gumper.....	Yoro
1937	Mrs. Elmer H. Gumper.....	Yoro
1938	Miss Louise Kurtze	San Pedro Sula

MISSIONARY GIFTS THAT PAY

By an Annuity Agreement with the Board of Foreign Missions your missionary gift will provide you an income as long as you live. You will have the double joy of knowing that you have a sure income for life and that your money is permanently invested in the Kingdom of God.

Give While You Live

An Annuity Agreement is better than a will. In the settlement of estates there are frequent uncertainties, often litigation and always delay in payment. No matter how carefully provision is made by will for future gifts, the purpose of the testator is often defeated. One year the Board of Foreign Missions lost \$16,000.00 which consecrated members of the Reformed Church decided to give to the extension of their Master's Kingdom. It was used up and dissipated in delays, fees, taxes and selfish litigation. The Church got none of it. Be your own executor by making an annuity gift, and you will know that your money goes where you want it to go.

Annuity Advantages

You will have the satisfaction of knowing that your gift helps to extend the Kingdom of God in the world now. You will be assured of a dependable, regular, unchanging, promptly-paid income as long as you live. Annuities insure you against loss of principal, relieve you of uncertainties and worry caused by changing values of invested funds. You are freed from financial anxiety and worry in advancing years, and your old age may be spent in peace, comfort and the spiritual satisfaction of faithful stewardship.

It Is Safe and Sure

The Board of Foreign Missions was the first organization in the Reformed Church to issue Annuity Agreements thirty-seven years ago. In all this time the Board has neither delayed nor defaulted an annuity payment. Back of this guarantee of the Board of Foreign Missions is the sturdy loyalty of the entire Church.

The Annuity Income

Payment is made promptly to the annuitant every six months from the receipt of the gift. The rate of income is determined by the age of the annuitant. It is unchangeable and fixed for life. The rates are set by the General Synod of the Church. Annuity Agreements are issued to persons of any age for any sum of \$100.00 or more. Annuity Agreements are also issued for two persons and the annuity is payable as long as either person lives.

There are many faithful stewards in the Church who would like to set apart a portion of their money for the Lord's work, but who need the income. The Annuity Agreement plan of the Board of Foreign Missions enables these good people to make the desired gift and at the same time provides them the income they need from the money which they gave.

For application blanks, rates and information, apply to

REV. A. V. CASSELMAN, D.D., *Secretary*

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